

Talaash e Haq Ka Safar

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ... آمَنَّا بَعْدُ:

Qaraeen e Ikram!

Assalamualaikum wa Rahmatullah,.

Tamaam ta'arefo'n ke layaq sirf Allah Rabbul Izzat ki zaat e baa-barkat hai, jo tamaam jaha'no ko paeda karne waala hai, phir isne tamaam makhluqaat mein se insan ko ashraf qaraar diya aur mazed ehsan ye ke is aakhri ummat e Muhammadiya ﷺ ko sabse a'ala thehraaya, is par ham is Rabb e Raheem o Kareem ka jitna bhi shukar adaa kare'n wo kam hoga.

Allah Rabbul Izzat ne insaano aur jinno'n ki takhleeq ka maqsad samajhaate hue irshad farmaya:

Hamne Jinno'n Aur Insaano Ko Sirf Apni Ibaadat Ke Liye
Paeda Farmaya Hai.¹

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Is farman ki raushni mein musalman ibaadat mein lage hue hain, lekin dekhna ye hai ke kya ibadaat ka haq adaa ho raha hai? Aur Allah Ta'ala hamse raazi hoga aur hamaare amaal qubool ho'nge? Agar nahi to ye hamare liye lamha e fikriya hai ke ham apni kamiyo'n aur kotahiyo'n ko door kar sake'n.

Jis tarha ek aaqa apne ghulam ko sar-anjam dene ke liye koi kaam de aur kaam karne ka tareeqa bhi bataa de aur wo ghulam apne taur par isko poori tawajjo se paaya takmeel tak poh'nchaae. Lekin kaam ke liye andaaz o tareeqa apna ikhteyar kare aur maalik ki hidaayat ko parwaah naa kare, to aise ghulam se maalik kabhi khush naa hoga. Agar che isne kisi hadd tak kaam mukammal hi kyou'n naa kar liya ho.

Kyou'nke usne man-maani ki aur maalik ki nazro'n mein iski saari mehnat naa-manzoor hogi. Theek isi tarha aaj hamare moashre mein deen ke ahkamaat mein ghuloo kiya jaa raha hai aur nek amaal apni marzi ke tareeqe se badha Chadha kar kiye jaate hain aur khud hi hamne mukhtalif nek kaamo'n ka sawab bhi mutaiyyan kar rakha hai.

Ye sab cheeze'n deen mein izaafa ya tehreef kaa baais banti hain, jabke Allah Ta'ala ne Nabi ﷺ par deen ki takmeel karte hue waazeh taur par irshad farmaya diya tha:

Aaj Maine Tumhare Deen Ko Mukammal Kar Diya Aur Tum Par Apna Inaam Bhar-pur Kar Diya Aur Tumhare Liye Islam Ke Deen Hone Par Raazi Ho Gaya.²

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

Aur phir har kaam ka namuna Nabi e Kareem ﷺ ki hayat e taiyyaba mein hamare saamne maujood hai to phir aaj deen mein kamee, ziyaadati yaa aqaaed mein bigaad kyou'n ho? Irshad e Ilaahi hai:

Yaqeenan Rasool Mein Tumhare Liye Umda Namuna
(maujood) Hai.³

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Lehaza is baat ki ashhad zarurat hai ke musulmano ko is baat ka ehsan dilaaya jaae aur unhe'n in af-aal se bachaaya jaae aur dilo'n mein jazba e tehqeeq bedaar kiya jaae, taa-ke hamare af-aal o amaal masnoon ho jaae'n. Kal ko saari mehnat zaaya naa jaae aur kahee'n aisa naa ho ke hamare amaal qubool hone se reh jaae'n. Choo'nke har

¹ Surah Zaariyaat: 56

² Surah Maeda: 3

³ Surah Ahzab: 21

wo amal jo-ke Nabi e Kareem ﷺ ke tareeqe par naa hoga wo radd hoga, chaahe wo kitni hi badi shakhsiyat ka kyou'n naa ho.

Chunache Nabi ﷺ ka irshad hai: Jisne hamare is deen mein koi aisa kaam ejaad kiya jo-ke dar-asal isme se nahi hai wo mardood o naa-maqbool hai.⁴

Islaah ki tadap lekar baaz khush-naseeb apni aur doosro'n ki islaah ke liye is taraf qadam uthaate hain. Ye kitab *Talaash e Haq Ka Safar* bhi isi kaarwaa'n ka hissa hai aur haq ki talash mein ek anokhi koshish hai. Choo'nke insan thokare'n khaa khaa kar hi sambhalta hai. Lehaza ye bhi usi silsila ki ek kadde hai.

Jab biraadar Muhammad Rahmatullah Khan (Advocate) jaise insan ka moashre mein aise logo'n se paala padta hai, jo ibadaat bhi man-ghadat yaa khud-saakhta tareeqe se saranjaam dete hain aur unke aqaaed mein bhi kajee⁵ hoti hai, to phir wo shakhs isi tarha haq ki talash mein nikalta hai aur raah e haq paalene ke baad aise logo'n ke aqaaed aur ibadaat ka pol kholta hai.

Aise mein qalam ki tezi aur zubaan ki turshi⁶ ek laazmi baat hai. Taaham iski islaah karke isey etedaal ki chaashni se raushnaas karwaa diya gaya hai aur Urdu ki nok-palak bhi sawaa'nrdi hai. Isi tarh mumkina hadd tak ahadees ke hawaale bhi darj kar diye hain.

Dua hai ke Allah Ta'ala ham sabko kisi bhi bughz o enaad, keena aur tanqeed baraae tanqeed se bacha kar tehqeeq ki taufeeq se nawaaze aur chashma e haq se sairaab kare. Ameen

والله الموفق

Abu Adnan Muneer Qamar Nawabuddin

27/3/1427 - 25/4/2006

Tarjuman Supreme Court, Al Khobar o

Da'aiya Muta'aoun: Markaz Da'awah wa Irshad
(Al Khobar, Ad Dahrn, Ad Dammam) Saudi Arab

⁴ Muttafiq A'alai

⁵ T: Tircha-pan; Tedha-pan

⁶ T: Khataas (translation not available)

Taqreez

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَعْدُ:

Sateeza Kar Raha Hai Azal Se Taa Amroz - Chiragh e Mustafawi Se Sharaar e Abu Labahi

Is duniya mein sabse khush-naseeb insan wohi hai jisey haq ki nemat muyassar aajaae. Nemat e haq ki shanaqat ke liye ilm haasil karna zaroori hai. Is liye ke gumrahi phaelaane waalo'n ne apne ilm ka ghalat istemaal karke bhole bhaale awaam ke jazbaat se khilwaad kiya aur unhe'n apni man pasand baate'n bayan karke ye baawar karaaya ke ye shariyat ka hukum hai.

Dawat e Nabawi ﷺ ke markaz se hat jaane ki ye aadat Yahood o Nasaara mein aam thi. Wo apni marzi se Tauraat o Injeel mein chand baato'n ka izaafa kar lete aur awaam ko ye baawar karate ke ye hukum e ilaahi hai. Allah Ta'ala ne unke makr ka parda is andaaz mein chaak kiya hai

Un Logo'n Ke Liye Weil (halaakat) Hai Jo Apne Haatho'n Ki Likhi Hui Kitab Ko Allah Ki Taraf Kehte Hain Aur Is Tarha Duniya Kamaate Hain, Unke Hatho'n Ki Likhaai Ko Aur Unki Kamaai Ko Weil Aur Afsos Hai.⁷

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ مِمَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Hijrat ke baad ansaar ke 2 qabaail Aus aur Khazraj ne jab Nabi e Kareem ﷺ ke hatho'n par bait ki to musalmano ko ek nai quwwat o himaayat mili. Jiske baad musalmano ne Madina mein ek islami sultanat ki buniyad daali. Musalmano ki ye kaamyaabi aur unki roz afzo'n taraqqi o maqbuliyat dekh kar Madina ke Yahoodi pehle to androoni ghaiz o ghazab ka shikar hue, uske baad dheere dheere unke dilo'n ka hasad khul kar saamne aaya. Jiske nateeje mein musalmano ko zehni torcher karna, inka istehza⁸ karna aur unki badhti hui shaan o shaukat par tanziya jumle kasna ek aam baat thi.

Yahood ke 2 bade sardar Ka'ab bin Ashraf aur Huyai bin Aqtaab ne Makkah ka safar karke islam aur musalmano ko mitaane ki khatir paeghambar e islam Nabi e Rahmat ﷺ ke qatal ka majooza plan mushrikeen e Makkah ke saamne rakha. Mushrikeen ne mauqa ko ghaneemat jaante hue Yahood ke dono sardaro'n se ye sawal kiya ke aap log to Ahle Kitab hain, Allah ne aapko haq o baatil ki tameez ki salaahiyat di hai, ma'arefat e haq ka malka ataa kiya hai. Zara hame'n bataiye ke ham haq par hain yaa Muhammad ﷺ?

Unho'n ne poocha: Tum zara apne baare mein hame kuch bataao aur Muhammad ke baare mein batao, taa-ke ham dono ke aqaaed o nazariyaat jaankar ye faisla kar sake'n ke tum dono mein bar-haq kaun hai?

Mushrikeen ne jawab diya: Muhammad! Jisne hamare rishte naato'n ko tod-diya, hamare butho'n ko gaali di, jabke ham to dher saare jaanwar zibah karte hain, hajiyo'n ko khana khilaate hain, unhe'n paani pilaate hain, ghulam azaad karte hain, silaa rehmi karte hain.

Jab mushrikeen ne is andaaz mein apna ta'aruf karaaya aur musalmano ka ta'aruf ye keh kar karaaya ke unke paerukaar to chor-uchakke hain. Wo to logo'n mein phoot daalte hain, to Yahood ne kaha: Tum behtar ho aur tum hi saheeh raaste par ho.⁹

⁷ Surah Baqarah: 79

⁸ T: Ha'nsee Karna; Mazaaq Udaana.

⁹ Ea'aanah al Mustafeed Sharah Kitab at Tauheed by Saleh al Fauzan: V1 P325-326

Choo'nke hijrat e madina ke baad ek islami mamlekat ki buniyad padi aur musalman ek badi sultanat ke maalik tehre, musalmano ki roz afzo'n taraqqi dekh kar yahood o nasaara jal-bhun uthe aur musalmano par tarha tarha ki ilzam tarashi aur bohtan baazi karne lage. Har saheb e nemat mehsoos hota hai, yaane har wo shakhs jo kisi ohda ya mansab, maal o daulat yaa izzat o wikaar ka maalik hota hai umooman log isse hasad, jalan aur kadhan mehsoos karte hain.

Haq sabse azeem nemat hai, jin logo'n ke paas haq nahi hota wo ashaab e haq ko tarha tarha ke naamo'n se pukarte hain. In par ilzam tarashi karte aur unhe'n galiya'n dete hain. Haq ki waazeh alaamat Kitab o Sunnat hai, wo log jinke paas Kitab o Sunnat nahi hai, yaa unke paas unke mazhab ki talimaat, haq o baatil ke imtejaaz¹⁰ ke saath maujood hain wo khaalis ahle haq se jalte hain. Isi liye azah hi se musalmano ke liye sabse badi haasid qaul yahood o nasaara ki hai.

Jin par Allah Ta'ala ne laanat bheji hai, magar iske bawajood musalmano ke liye Nabi ﷺ ne isi khadsha ka izhaar kiya hai ke ek waqt aaega ke musalman apne lamoon o maghzoob dushman yahood o nasaara ki paerwi karne lage'nge. Unke naqsh e qadam par chale'nge, jaisa ke ek hadees mein Aap ﷺ ne farmaya:

Tum apne peshruo'n¹¹ ke naqsh e qadam par chaloge, agar unme se koi goh¹² ke suraakh mein dakhil hua hai to tum bhi dakhil hogey. Sahaba Ikram ﷺ ne kaha: Aye Allah ke Rasool ﷺ! Kya yahood o nasaara ke naqsh e qadam par? Aap ﷺ ne farmaya: To phir aur kaun?¹³

Nabi e Kareem ﷺ ki ye peshan goi aaj duniya apni aankho'n se dekh rahi hai. Yahoodiyo'n ne apne ambiya ki qabro'n par masajid ta'ameer kee'n to musalmano ne bhi apne auliya o saleheen ki qabro'n par masajid ta'ameer kee'n. Yahood o nasaara ne daadhi mundwaai to musalmano ne bhi daadhi mundwaai, yahood o nasaara ne apne ambiya ki mohabbat mein mehfil e milaad manaai to musalmano ne bhi eid milad un Nabi ﷺ manaana shuru kiya.

Yahood o Nasaara ne apne ulama ko *Rabb* banaaliya, unhe'n halaal o haraam karne ki authority dedi to aaj musalmano ne bhi apni ulama o aimma ko *Rabb* ka darja dediya. Aaj agar koi baat Quran o Sunnat se bataai jae to qaabil e qubool nahi, magar jab maulwi kuch kehde to fauran qubool karli jaati hai. Yahood o Nasaara mein shirk, jadu, zina, sood, jhoot, Tauraat o Injeel mein tabdeeli, parindo'n se faal nikalna, sitaro'n se qismat ka haal maloom karna aam tha. To aaj musalmano mein bhi ye tamaam buraiya'n badarja e uttam paai jaati hain.

Quwwat e fikr o amal pehle fanaa hoti hai Tab kisi qaum ki shaukat pe zawaal aata hai

Magar jisey haq ki ye nemat mil jaati hai to wo isi ki nashar o asha-at mein apni jaan qurban karne ke liye badaa ezaaz samajhta hai, isey apni zindagi ka mishan banaa leta hai. Inhee'n joyaan¹⁴ e haq se hamare Mohtaram Muhammad Rahmatullah Khan Sahab (Advocate) ki shakhsiyat hai. Jinhe'n Allah Ta'ala ne haq ki nemat se nawaaza hai. Isse pehle aap bhi galee galee, nagar nagar "buzurgo'n" ke kehne par ghooma karte the, mauzoo o zaeeef ahadees ko deen samajhte the.

Aimma ko Ambiya darja dete the, magar Allah Ta'ala ne aapko hidayat bakhshi aur haq ki nemat ataa ki, jiske baad aapne baatil pasand ulama se intehai juraa-at se Quran o Sunnat ki raushni mein haq ki wazaahat talab ki, unse Dalaael talab kiye, aur unke aqaaed o masaael ko Kitab o Sunnat ka aaina dikhaaya.

Choo'nke muqallid ke nazdeek iske imam ka qaul hi daleel hua karta hai, aur hanafi muqallideen ke imam ki koi mustaqil tasneef bhi nahi hai. Unke Dalaael Imam Abu Hanifa ﷺ ki taraf mansoob aqwaal par yaa phir unke saaya e taqleed mein panah gazeen buzurgo'n ke fataawe hua karte hain.

¹⁰ T: Milaawat; Amezish

¹¹ T: Aagey Aagey Chalne Waala, Aagey Aagey Guzarne waala

¹² T: Ek rengne waala jaanwar jo chipkali ke mushabeh hota hai

¹³ Bukhari: Kitabul Ambiya: 3197,6775; Muslim: Kitabul Ilm: 4822

¹⁴ T: Dhoo'ndhne waala; Talaash karne waala

Jo kisi bhi mutalaashi e haq ki tasalli ke liye kaafi nahi hain aur naa hi unse deen ki haqeeqi ta'abeer o tashreeh khul kar saamne aasakti hai. Chunache Khan Sahab ne apne unhi tajrubaat o mushahedaat, muta'assib muqallid deobandi ulama ke sulook o akhlaaq aur andaaz e guftagu ko "Talash e Haq" ke naam se 2 hisso'n mein hadiya e qaraeen kiya hai. In 2 hisso'n ko ab ek hi zer e nazar kitabi shakal mein pesh kiya jaa raha hai. Khan Sahab ki ye kitab manzar e aam par aane se pehle hi ek badi tadaad mein foto-copy ke zariye awaam o khaas tak poho'nch chuki hai.

Tehreer se aapko ye andaaza hoga ke Khan Sahab asha-at e deen ki sacchi aur be-los tadap rakhte hain. Jiska andaza aapko kitab ke mutalea se hoga. Khan Sahab taaleem ke lehaz se Advocate hain, magar ek taweel arsa se mehbat e wahee Saudi Arab ki muqaddas o mamoon sar-zameen par talash e moaash ki gharz se muqeem hain.

Khan Sahab par Allah Ta'ala ka ehsaan e azeem hai ke aapko alam e islam ke maarroof daai, musannif o mutarjim Fazilatush Shaikh Abu Adnan Muneer Qamar *Hafizahullah* se sharf e talmeez haasil hai.

Allah se dua hai ke Khan Sahab ki is dastaan e haq ko ashaa-at e haq ka zariya banae. Ameen

وَصَلَّى اللّٰهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ.

Katabah

Ansar Zubair Muhammadi

Al Jubail, Saudi Arab

27/3/1427h - 24/4/2006

Arz e Muallif

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Aye Imaan Waalo! Allah Ta'ala Se Itna Daro, Jitna Isse Darna Chahiye Aur Dekho Tum Marte Dam Tak Musalman Hi Rehna.¹⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Aye Logo! Apne Rabb Se Daro, Jisne Tumhe'n Ek Jaan Se Paeda Kiya Aur Usi Se Uski Biwi Ko Paeda Karke Un Dono Se Bohot Se Mard Aur Aurte'n Phaeladee'n. Us Allah Se Daro, Jiske Naam Par Ek Doosre Se Maangte Ho Aur Rishte Naatey Todne Se Bhi Bacho, Beshak Allah Ta'ala Tum Par Nighebaan Hai.¹⁶

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Aye Imaan Waalo! Allah Ta'ala Se Daro Aur Seedhi Seedhi Baate'n Kiya Karo, Taa-ke Allah Ta'ala Tumhare Kaam Sawaarde Aur Tumhare Gunah Maaf Farmade Aur Jo Bhi Allah Aur Uske Rasool Ki Tabedaari Karega Usne Badi Muraad Paai.¹⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Hamd o Sanaa ke baad: Bila-shubha behtareen hadees Allah ki kitaab hai aur behtareen tareeqa Rasool Allah ﷺ ka hai aur badd-tareen kaam deen mein ejaad karda bidaat hain aur har bidat gumrahi hai aur har gumrahi Jahannam ki taraf lejaane waali hai.

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٍ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

Qaraeen e Ikram! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Zindagi ke 50 saal baghair sochey samjhe hawaa ke rukh ke saath chalte hue guzaar diye. Deeni ahkamaat ko baja-laane mein baap-daada ke amal ko mashaal e raah banaae rakha. Aur jo kuch kitabe'n padhne ko milee'n wo saari ki saari yak-tarfa aur unhi akabireen e ummat ki thee'n jo mardaaris e deoband se munsalik rahe. Duniya aur uske kaamo'n mein itne jakde rahe ke kabhi uski tehqeeq karne ki taufeeq hi naa mil paai.

Nateejatan ab jab aankh khuli to Allah Ta'ala aur uske Rasool ﷺ ki nafarmaaniyo'n mein guzri hui zindagi par afsos hone laga. Ab daod dhoop shuru ki hai, Allah ka laakh laakh ehsan hai ke usne zindagi ke is mod par bhi hidayat ki kiran se nawaaza hai. Allah paak se dua hai ke wo mujh par rahem farmaae aur saabit qadam rakhte hue ziyaada se ziyaada Quran o Hadees ke saheeh ilm se maala maal farmaae. (T: Ameen)

Jab haqeeqat khulne lagee aur mere doosre bhaiyo'n, saathiyo'n aur rishtedaaro'n se iska tazkira shuru hua to in ahbaab ka jo radd e amal mere saath raha wohi aap-beeti main aapko sunaane ki jura-at kar raha hu'n. Mujhe sahaafat se koi talluq nahi. Is baat ka pataa aapko is kitab ke padhne se chal jaaega. Maine isme asaan urdu ke wohi jumle istemal kiye hain jo hamare yaha'n ziyada tar bole jaate hain.

¹⁵ Surah Aale Imran: 102

¹⁶ Surah Nisa: 1-4

¹⁷ Surah Ahzab: 70-71

Jisse aapko ye bhi pataa chal jaaega ke sacchai aur haqeeqat kitni kadwi hoti hai aur mafaad pasand balke mafad parast Allah ke bande kis tarha se bartaaon karte hain aur uske liye ab aapko kya karna hoga? Aap khud iska faisla karle'n.

Aaj duniya bohot choti ho chuki hai aur global village ke naam se pukaari jaa rahi hai. Minto'n mein aap duniya ke kisi bhi konay se jo bhi kitab chaahiye aur jo bhi janna chaahe'n asaani ke saath jaan sakte hain. Ye mera zaati tajruba hai, sunee-sunaai kahaani nahi. Jab kuwe'n se nikal kar samandar mein chalaang lagaai to pataa chala ke ab tak zindagi ke 50 saal kuwe'n ke mehdood paani mein hi ghote lagaata raha, jisse mere jism ki gandagi door hone ki bajaaye jism mazeed ganda hi hota gaya.

Ye bhi Allah Ta'ala ka bohot badaa ehsaan ke usne mujhe ab seedhe raaste par chalne aur saccha o pakka muwahhid banne ki hidayat se nawaaz diya hai. Aur main chaahata hu'n ke aap log bhi koshish kare'n aur jitni jaldi ho sakey Allah Ta'ala se tauba karte hue sacche aur pakke musalman banne ke liye apna qeemti waqt is par lagaae'n aur isme apne doosre bhaiyo'n ki bhi madad kare'n. Kyou'nke ek saheeh hadees mein irshad e Nabawi ﷺ hai: Tum mein se koi us waqt tak momin nahi ho sakta, jab tak ke wo apne bhai ke liye bhi wohi cheez pasand naa kare jo wo apne liye pasand karta hai.¹⁸

Is martaba main chutti mein Bangalore aaya to mere saath kuch ajeeb o ghareeb tajrube hue, jinka zikar maine mukhtasaran yaha'n kiya hai. Jisey padh kar aapko pataa chal jaaega ke ham kaha'n khade hue hain aur hamara hashar kya hoga? Faisla aapke hath mein raha hai.

Bas ek nighaah pe thehraa hai faisla dil ka

“Talaash e Haq Ka Safar” mera pehla khat tha, jo maine apni nakaam koshisho'n ke baad apne bhaiyo'n ke naam likha tha. Main haq aur saheeh deen seekhne ki gharz se dar-dar ki thokare'n khaata raha, jabke mere hi rishtedaar Mufassir e Quran, Shaikh ul Hadees Maulana Hafiz Akbar Shareef Sahab Nadwi ko hi ek khat likha tha, jiska unwan maine “Talaash e Haq Ka Safar” rakha, lekin unki taraf se koi jawaab naa mila.

Hafiz Akbar Shareef Sahab jo Tableeghi Jamat ki maani hui hasti hain, unse apne ishkalaat door karaane ki gharz se guzarish karta raha, lekin unke paas waqt hi nahi tha. Pehli chutti aise hi guzar gai.

Jab doosri martaba chutti gaya aur apne bhaiyo'n aur rishtedaaro'n se namaz ki adaaegi aur doosre deeni umor par baat hoti to wo hamesha apni laa-ilm ka izhaar karte aur kehte ke hame'n to isi tarha ki taaleem di gai hai. Unhi bhaiyo'n ne Maulana par dabaa daala to unho'n ne apne madrasa mein milne ki ijaazat dedi. Wo madrasa hamare gharo'n se bohot door hai, jaha'n mere alaawa jin bhaiyo'n aur unke baccho'n ko ishkalaat the wo shirkat nahi kar sakte the (khair ye unki tableegh ka niraala andaaz hai ke ghar waalo'n, rishtedaaro'n aur apne mohalle waalo'n ko chodkar duniya bhar ke doosre ilaako'n mein jaakar tableegh karte phirte hain. Inka ye amal bhi Nabi ﷺ ki sunnat se takraata hai)

Maulana se guzarish ki ke jaha'n par ham reh rahe hain, waha'n tashreef laae'n to unho'n ne ye keh kar inkar kar diya ke jin ko gharz hai wo aajae'nge, agar tumko kuch poochna hai to tum madrasa par ajao. Maine unki zid poori karte hue unke madrasa par hi jaakar mulaqat ki. Ye rawaiyya sirf Maulana kaa hi nahi, jamat ke saare daai isi tarha se karte aarahe hain. Agar sacchai janna ho to unke apne rishtedaaro'n aur unke padosiyo'n ke baccho'n ko dekhne se pataa chalega. Yaha'n par unki awwaleen zimmedari hai, jisey nazar-andaz karke ye ghair mulko'n ke daure karte rehte hain. Shayat is gharz se ke unho'n ne apno'n ko nahi, ghairo'n ko sudharne ka theka le rakha hai.

فَاعْتَبِرُوا يَا أُولِيَ الْاَبْصَارِ

¹⁸ Bukhari; Muslim; Timizi; Nasai; Ibne Majah; Musnad Ahmad; Silsilah Ahadees as Saheeha: 73; Saheeh al Jaame: 5783

(Ye is liye ho raha hai ke in daaiyo'n aur aalimo'n ki buniyadi taaleem hi ghalat hai, kyou'nke unke saro'n par andhi taqleed ka bhoot sawar hai. Isi gharz se ye log an-padh musalmaano ko pha'nsakar bewaqoof banaa rahe hain. In sha Allah iska ajar inko Allah Ta'ala is duniya mein bhi dega aur aakhirat mein bhi)

Maine is apne is mauzoo sametne ke liye bohot hi mukhtasar alfaz mein har unwan ko khatam karne ki koshish ki hai. Warna har unwan par kitab likhi jaa sakti hai. Aur isse pehle bhi likhi jaa chuki hain.

Bil-khusoos do-ek baras se alam e islam ke is khitte mein in aalimo ne hangaama machaa rakha hai. Jaise unke saro'n par asmaan toot padaa ho. Har ek bade shaher mein jalse munaqqid ho rahe hain, conference ho rahi hain, jaha'n par jhoot ke palinde baandhe jaate hain aur hazireen ko mutassir karne ke liye gid-gidaa kar rotey hain. Isse zaahir horaha hai ke Allah Paak ne unke dil o dimaagh par mohar lagaadi hai aur inka rona yahee'n (is duniya) se shuru ho gaya hai. Agar ab bhi wo sacche dil se tauba naa kare'n aur Allah Paak se moaafi naa chaahe'n to aakhirat mein bhi ye isi tarh nafsa-nafsi ke aalam mein har jagah rotey phire'nge. Ye bhi ho sakta hai, agar unho'n ne ye khuloos e dil se kaha hai to Ghafoor ur Raheem unhe'n moaaf karde aur tauba qubool farmale, kyou'nke uska irshad hai:

Allah Ki Rahmat Se Naa Ummeed Naa Ho'n.¹⁹

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Aur ye to sabke liye umoomi hai, lekin shart ye hai:

Tum Allah Ke Saamney Khaalis Sacchi Tauba Karo.²⁰

تَوْبًا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

Is shart ke tahat tauba sacchi aur daaemi ho, naake aarzi.

Mere andar ye tabdeeli us waqt namudaar hui jab maine Markaz Dawah wal Irshad, Al Khobar mein daakhila liya aur Maulana Muhammad Muneer Qamar Sahab ke duroos mein shirkat karna shuru kiya. Ye meri zindagi ka ek ahem mod tha, jaha'n se sacchai aur Quran ki haqeeqat Khulna shuru hui. Jiske nateeje mein maine "Talaash e Haq Ka Safar" shuru kiya.

Is safar ki saari kaamyabi Allah Ta'ala ki taufeeq ke baad hamare ustad Maulana Muhammad Muneer Qamar Sahab ke khuloos ka samrah hai. Saath hi saath ye bhi zikar kardun ke is kitab ko maujooda shakal mein aapke saamne pesh karne mein mera bharpoor taaon karne waalo'n mein sar e fehrist jinke naam aate hain wo hain: Muhammad Abid Sahab, Masood Suhail Sahab, Shahid Sattar Sahab aur Zahid Mehmood Sahab. Jinka main tehnil se shukar guzar hu'n. Allah Ta'ala se dua hai ke is kitab ki tabaa-at o ashaa-at mein jin saathiyo'n ka kisi bhi tarha ka taaon raha ho in tamaam ehbaab ko duniya o aakhirat ki khair o barkat se nawaze. Isey sharf e qubool bakhshae aur qaraeen ikram ke liye isey baais e istefaada banaae. Ameen

Jab se ye dono khutoot likhe gae hain, naa jaane kitne hazaar iski copya'n banaai gai aur taqseem ho chuki hain. Ye sirf Allah hi ki maslehat hai ke usne in dono kitabcho'n ko is qadar sharf e qubooliyat se nawaaza ke ye jis kisi ke bhi hath lagte hain wo apni taraf se apni istetaa-at ke mutabiq copya'n banaa kar taqseem kar dete hai. Aur 4 saalo'n se ye silsila abhi tak jaari o saari hai. Jo bhi banda mujhe milta hai, wo yehi darkhwast karta hai ke kisi naa kisi tarha main in dono khutoot ko ekattha kitaabhi shakal mein shaaya kardun. Is taweel muddat ke baad main aakhir-kar dosto'n ki tamannao'n aur unki nek khwaheshaat ko nazar andaaz naa kar saka aur ye kitab aapki khidmat mein pesh kardi hai. Allah Paak se dua karte hue ke is kitab ke andar jo kuch bhi Quran o Hadees ki raushni mein saheeh likha gaya hai usey qubool farma kar padhne waalo'n ke liye hidayat ka zariya banaae aur laa-ilmi mein mujhse jo bhi ghalatiya'n sarzad hui ho'n unhe'n moaaf karde.

¹⁹ Surah Zumar: 53

²⁰ Surah Tehreem: 8

Saath hi saath meri Allah Paak se ye bhi dua hai ke ummat ko gumrah karne waale in naam-nehaad aalimo'n aur daiyyo'n ko tauba o islaah ki hadaayat de aur deen ke saheeh ilm se unki rehnumaai farmae. Ameen

Aapki duaon ka taalib

Al Khobar, Saudi Arabia

Muhammad Rahmatullah Khan (Advocate)

1st Rabi ul Awwal, 1428hijri

Bangalore, muqem Al Khobar, Saudi Arabia

March 25th, 2007

Hissa Awwal: Talaash e Haq Ka Safar

Aghaaz e Safar aur Ulama e Ahnaaf Se Mere Zaati Tajurbaat

Duniya ke wo behtareen qitta, jo Allah Ta'ala, iske Ambiya ﷺ aur Rasool ﷺ ko bohot pasand hai, jaha'n par iska ghar maujood hai. Jis hisse par Allah Paak ne Nabiyo'n ﷺ aur Paeghambaro'n ﷺ ko mab-oos farmaya. Is sarzameen par 25 baras zindagi guzarne, Hajj o Umrey karne, Ulama e Deen se tabaadla e khayal karne aur ba-kasrat kitaabo'n ka mutalea karne ke baad jab apne shaher poh'ncha aur waha'n par musalman bhaiyo'n ke aqaaed ka jaaeza liya to itna afsos hua, jo bayan se baher hai.

Mushriko'n aur Hinduo'n ke darmiyan zindagiya'n guzarte hue ham musalmano ke aqeedo'n mein itni daraade'n padi hui hain ke ham musalman kam aur mushrik ziyada nazar aate hain. Islam ka yehi aqeeda kafiro'n ko asaani se samajha sakte hain, lekin islam ke daawedaar, wirasat mein musalman baney hue logo'n ko yehi aqeeda a'ain Quran o Hadees ki raushni mein samjhana lohey ke chaney chabaane ke baraabar hai. Bangalore ki chutti mein pehla Juma ek masjide mein padhne ka ittefaq hua. Khutba ke dauran Imam Sahab ne wo hadeese'n bayan kee'n, jin se unki hi kitaab takra rahi thi.

Maine unse sirf hadeeso'n par nazar e saani karne ko kaha to unho'n ne jawab diya ke *“Tumhara Maslak Alag aur Hamaara Maslak Alag”*. Maine unse maslak ki baat nahi ki thi. Unho'n ne maslak ko beech mein laa-khadaa kiya. Ek aur masjid mein namaz ke baad Imam Sahab se ijaazat chaahi ke mera ek sawal hai to unho'n ne sawal sunne se pehle hi jawab diya ke *“hame'n Quran nahi aata, hame'n hadeese'n maloom nahi, hame'n sirf hamare imam ne jitna bataaya hai, sirf itna hi maloom hai”*.

Ye tha Masjid ke Imam ka jawab! Ghaur kare'n aise imamo'n ke mukhtadiyo'n ka kya hashar hoga? Allah unhe'n hidayat de, taa-ke ye ghaflat ki neend se bedaar ho'n aur apni aakhirat ke baare mein soche'n, jo har musalman ki abadi zindagi hai.

Mufasssir e Quran Shaikh ul Hadees Maulana Hafiz Akbar Shareef Sahab Nadwi Se Ek Mulaqaat:

Maulana Akbar Shareef Sahab Laal Masjid, Bangalore ke Khateeb o Imam aur Tableeghi Jamat ki mashoor o maarooof shakhsiyato'n mein se ek hain. Maine unse waqt maanga tha, taa-ke namaz ke baare mein jo ishkalaat paae jaa rahe hain unke baare mein malumaat haasil karu'n. Lekin unho'n ne aane se inkaar kar diya aur ittefaq se kahee'n footpath par jo ek choti se mulaqat hui to wo zindagi bhar nahi bhulaai jaa sakti.

Maulana ke baare mein mere jo khayalaat the, inko bohot zabardast dhachka lagaa. Jis tarha ka bartaaon unho'n ne kiya, mujhe unse ye ummeed naa thi. Mere mu'n mein bhi zubaan thi, lekin maine gawara naa kiya unke chotey bahiyyo'n ki maujoodgi mein mere mu'n se aise alfaaz nikle'n jin se unke jazbaat ko thes poh'o'nche.

Jab ham ek ilmi guftagu kar rahe the, to wo mujh par poori tarha baras rahe the. Ye kehte hue ke tum ho-hi kya, tumhara damagh hai hi kitna, tumne to 20 saal angrezi zubaan padhne mein lagaa diye hain. Ye sab baate'n tumhari samajh mein aane waali nahi, aur tumhare damagh ko kisi Ahle Hadees ne chaat liya hai, (ye to meri khush qismati hai ke mera dimaagh kisi Ahle Hadees ne chaat liya hai, jiski wajah se main Quran o Hadees ke ilm se sarfaraz ho raha hu'n, warna kisi *“Jamaati”* ne chaat liya hota to bidati bankar Huzoor ﷺ ki waeed ka mustahiq ban jaata).

In sabko aalimo'n par chod-do, wo jo kehte hain unki baato'n par amal (andhi taqleed) karo. Jab wo mujh jaise aadmi ke saath aisa sulook kar sakte hain to ek Auto Driver aur ek an-padh ke saath wo kya sulook kare'nge. Iska andaaza lagaaya jaa sakta hai, jo-ke bohot hi afsosnaak hai.

Wo to sirf Tableeghi Nisaab ki zubaan mein baat kar rahe the aur kahee'n kahee'n to isse bhi badh kar baate'n kee'n. Mera sawal unse ye tha ke ye kaise mumkin hai ke ek buzurg ek raat mein 2000 rakate'n padh sakte hain.

To inka jawab tha ke tum Meraj ko maante ho? Agar maante ho to isey bhi maanna hoga. In par Allah rahem kare, mas-ale ko kaha'n se kaha'n le gae.

Agar unke paas jawab hota to Quran o Hadees ki raushni mein daleel ke saath bataate aur main bhi unki baat ko maan leta. Iske bawajood hamla ye ke tumhara dimaagh hai hi kitna aur aisee cheezo'n ko samajhne ke liye dimaagh chaahiye waghaira waghaira..... Maulana to ek Hafiz, Qaari aur Muqarrir hain. Unhe'n acchi tarha maloom hai ke Meraj ka waaqea to Allah ne Quran mein acchi tarha saaf taur par bayan kar diya hai. Surah ka naam Al Isra hai yaa Bani Israel (Surah # 17).

Pehli hi ayat mein saara waaqea maujood hai, jiska maanna mere liye hi nahi, balke tamaam musalmano ka juz o imaan hai. Lekin Maulana ne apne ek buzurg ke ek feyl ko jinho'n ne ek raat mein 2000 rakat padhee, saabit karne ke liye Meraj aur Saheb e Meraj se jod diya hai. Halaa'nke ye baat saraasar Quran o Hadees ke khilaf hai, balke ye agar himaaqat nahi to aur kya hai?

Isi tarha jab Raful Yada'in aur Ameen bil Jahar ki baat nikli to iske baare mein be-shumar saheeh ahadees milne ke bawajood bhi diwar par baithne waala jawab de diya. Ke kar bhi sakte hain, aur nahi bhi. Lekin chode'n kyou'n? Is baat ki daleel nahi di. Is tarha ye saari ummat e islamiya ko gumrah karte aarahe hain. Ab bhi waqt hai ke Allah inko neki aur hidaayat ki taufeeq dede. Ameen

Ek Hafiz hone ke naate inka ye bhi daawa hai ke wo ek din mein Quran khatam karte hain, halaa'nke wo apne madrasa mein Saheeh Bukhari padhaa rahe hain aur saheeh ahadees ka ilm bhi Allah ne unhe'n de rakha hai. Is baare mein Nabi ﷺ ka irshad kya hai? Isse bhi waqif ho'nge. Lekin, jab amal ka waqt aata hai to mas-ala e taqleed sawar ho jaata hai. Halaa'nke Quran ko kitne din mein khatam karna hai iska hal Nabi ﷺ ne bataa diya hai aur waqt muqarar farma diya hai, jiski unhe'n koi parwah nahi hai. Hadees pesh e khidmat hai:

Jo isey²¹ 3 raat se kam mein padhta hai, isne isey nahi samjha.

مَنْ قَرَأَهُ فِي أَقَلِّ مِنْ ثَلَاثٍ لَمْ يَفْقَهُهُ.

Rasool Allah ﷺ ne Abdullah bin Umar ؓ ko hukum diya tha ke wo 7 raat mein Quran khatam kare'n, isi tarha Hazrat Abdullah bin Masood, Hazrat Usman bin Affan, Hazrat Saabit ؓ waghaira bhi 7 raato'n mein ek martaba Quran khatam kiya karte the. Isi tarha jab maine sawal kiya ke Tableeghi Nisaab mein hai ke ek buzurg dine mein 8 martaba Quran khatam karte hain, kya ye ho sakta hai? To unho'n ne jawab diya ke kyou'n nahi, zaroor ho sakta hai! Uske liye aqal chaahiye, jo in logo'nke paas hai, jo sirf Tableeghi Nisaab padhte hain aur padhaate hain, uske liye unho'n ne computer ki misaal di.

²¹ T: Quran Ko

Maulana Anzar Shah Qasmi Sahab Ke Khutbo'n Par Ek Nazar:

Isi dauraan mujhe Jaynagar, 9th Block mein ek Juma padhne ka ittefaq hua. Waha'n Maulana Anzar Shah Qasmi Sahab jo-ke (musalmano ko bewaqoof banaane mein) bohot mashoor ho chuke hain, inka khutba bhi suna aur unke 2 cassette bhi saath laaya:

1. Eesaal-e-Sawab
2. Tableeghi Jamat Ke Barey Mein Eterazaat Aur Unke Jawabaat

Maulana Anzar Shah Qasmi Sahab ne bhi khutba dete hue kaha ke Bangalore ke ek hisse mein kaseer naujawaano ka tabqa mutaalba kar raha hai ke Tableeghi Nisaab ki padhaai band ki jaae. Isi tabqe ke eterazaat ka jawab dete hue Maulana Anzar Shah Qasmi Sahab kehte hain ke.... Din mein ek se lekar 8 Quran khatam karne ka suboot milta hai, unke buzurg 1 raat mein ek Quran padha karte the, saath hi kaha ke Shah Ismail Shaheed رحمۃ اللہ علیہ Asar ki namaz ke baad tafree ke liye ghod sawaari kiya karte aur Asar o Maghrib ke darmiyan ghod sawaari mein hi saara Quran khatam kar liya karte the.

Qaraeen! Jis waqt main Bangalore mein tha, us waqt Asar 5:30 PM par khatam hoti thi aur 6:45 PM par Maghrib ki azaan hoti thi. To unke darmiyan ka waqt sirf 1 ghanta 15 Minute hota hai. Maan le'n ke 2 ghanter bhi mil jaae'n to kya itne waqt mein Quran khatam kiya jaa sakta hai. Is tarha ki jhooti baate'n in buzurgaan e deen ke sar thop kar ye ulama kya saabit karna chaahte hain? Allah hi behtar jaanta hai.

Isi tarha oopar zikar ki gai cassette “ Tableeghi Jamat Ke Barey Mein Eterazaat Aur Unke Jawabaat” mein Maulana Anzar Shah Qasmi Sahab ne mauzoo se mutalliq ilmi o aqali dalaal dene ke bajaae chand waqeaat bayan karke ye saabit karne ki koshish ki hai ke Allah chaahe to bade muqam waale ko naa de aur chotey muqam waale ko dede aur is silsila mein unho'n ne jo waqeaat bayan kiye hain unme Hazrat Umar رضی اللہ عنہ ki wo karamat hai ke jab unho'n ne Khutba e Juma ke dauran hi hazaaro'n meel door se pukar kar logo'n ko khatra se agah kiya tha aur logo'n ne aapki awaaz bhi suni thi.

Isi tarha Hazrat Ayesha Siddiqa رضی اللہ عنہا ke baare mein bhi farmate hain ke Allah Ta'ala ne unhe'n aulaad nahi di, jabke Hazrat Mairiyam علیہا السلام ko bin shauhar ke aulaad dedi. Phir kaha ke Hazrat Yaqoob علیہ السلام baap hone ke bawajood moa'ajjazaat haasil nahi kar sakey, jo unke bete, yaane Hazrat Yusuf علیہ السلام ko mil gae. (Yaane kapda choomne se binaai ka laut aana waghaira) Aur Hazrat Sulaiman علیہ السلام ka waqea bhi pesh kiya ke ek Jin ko itna ilm o taaqat di ke wo Maleka Saba (Bilqees) ka takht palak jhapakne ki mohlat mein le aaya, halaanke ye ghalat bayaani hai. Maleka Saba ka takht Jinn ahi, ek bashar laaya tha. Dekhiye Suran Namal:40 Tafseer Ahsan ul Bayan.

Agar Jin takht laae to kaunsa kamaal hai, Jinno'n mein udne ki taaqat hai, yaha'n kamaal insan ka hai. Maulana Anzar Shah Qasmi Sahab apne buzurgo'n ka kamaal dikhane mein Hazrat Sulaiman علیہ السلام ke ummati ka karnaama bhool gae aur bataaya ke Hazrat Sulaiman علیہ السلام ko ye taaqat naa thi. Lekin maulana is baat ko farmaosh kar rahe hain ke itni taaqat rakhne waale jinn o shyateen ko Allah Paak ne Hazrat Sulaiman علیہ السلام ke qabze mein de rakha tha.

Jabke dekha jaae to in waqeaat ka is mas-ale se koi talluq hi nahi banta. Aur phir kaha'n wo hastiya'n aur kaha'n unke buzurg! Kay in buzurgo'n ke istarha ke fazaal saabit karke ham Ambiya علیہم السلام ke darajaat ko kam karne yaa unki tauheen karne ke murtakib nahi hue? Zara socha jaae ke wo Hazrat Umar رضی اللہ عنہ the ke jinki dili tamanna par Allah Ta'ala ne Quran ki kai ayaat nazil farmadi thi.

Hazrat Ayesha رضی اللہ عنہا ko jannat mein bhi tamaam khawateen par buland muqam ataa kiya gaya hai. Aur Hazrat Yaqoob علیہ السلام ko agarche Hazrat Yusuf علیہ السلام waale moa'ajjazaat nahi mile the, lekin kam-az-kam nabuwat to mili thi. Wo paeghambar to the, isi tarha agar Hazrat Sulaiman علیہ السلام ko Jin ki tarha ilm o taaqat naa bhi mili thi (hlaa'nke is

baat ka zikar kahee'n bhi nahi ke Hazrat Sulaiman ﷺ ke paas ye ilm naa tha, balke ho sakta hai ke mehfil mein sabko ye baat dikhaana imtehaanan matloob raha ho, wallah a'alam).

Lekin unke paas paeghambari to thi, hawao'n par bas to tha, darindo'n aur doosre jaanwaro'n ki zuban to wo samajh sakte the, jinnaat waghaira par qabza to tha. Maulana Anzar Shah Qasmi Sahab ka daawa ke duniya bhar mein Quran o Hadees ki kitabo'n ke baad agar kisi kitab ko maqbooliyat mili hai to Tableeghi Nisaab hai. Ye unki ghalat fehmi hai, bohut saari kitabe'n hain aur unme se hi qareeb zamaana mein chapi hui Salman Rashdi ki kitab *Satanic Verses* hai.

Inka kehna hai ke Tableeghi Nisaab 100 se bhi ziyaada zubano'n mein chap chuki hai, lekin afsos ki baat ye hai ke Tableeghi Nisaab ke nuskhe jin ashkaal²² mein bhi Hindustan mein paae jaate hain wo Arabi (Yaane Quran ki) zuban mein aaj tak nahi chape.

Jisse saaf zahir hota hai ke wo jaante hain ke aisa karne se inka asli chehra arbo'n ke samne ajaaega. Lehaz Arbo'n o unho'n ne Riyaz us Saleheen de rakhi hai. Tableeghi Nisaab deen ko pesh karne mein fareb dahi se kaam le rahi hai, jisey Maulana Anzar Shah Qasmi Sahab fakhar se bayan kar rahe hain.

Isi tarha bohut se shubhaat the, jinke baare mein janna chaahta tha, lekin Maulana Sahab ke paas waqt hi naa tha. Doosri baat ye ke in ulama ko ghussa, josh bohut jald aajaata hai. Jisme wo apne hosh kho baithte hain aur phir saail hi par hamle karne lag jaate hain.

²² T: Shakal ki jama; Shakale'n; Surate'n

Maulana Salman Nadwi Aur Doosre Akabireen e Jamaat Ke Khayalaat:

Bangalore se aane ke baad Maulana Salman Nadwi Sahab ki ek cassette sunne ka mauqa mila. Bombay se ek saathi chutti guzaar kar aae, waha'n ke halaat ka bhi pataa chala aur Bangalore ka haal to main khud apni aankho'n se dekh kar aaya hu'n. Aane ke fauran baad Umrah ke liye gaya to Masjid e Nabawi ﷺ mein Bombay se aae hue Tableeghi Jamat ke Owais Sareeshwala (Jo Farooq Sahab ke dost hain) aur England se aae hue bartanwi Habeeb Akodi, ye dono ek saath Umrah ke liye aae hue the. Juma ke din unse mulaqaat hui 10:15 se 11:15 tak poora 1 ghanta Nabi ﷺ ke hujre se lag kar baithe rahe aur unho'n ne bhi jamat waalo'n ki kaarguzaari bayan karte hue isme paai jaane wali khurafaat ki tasdeeq ki.

In tamaam akabireen e jamat ke khutbe sunne aur unke khayalaat jaanne ke baad pataa chal raha hai ke unhe'n ab khatre ki ghanthiya'n bajti nazar aarahi hain. Unki andhi taqleed ko har konay se lalkaara jaa raha hai. Jo unki bardasht se bahar ho gaya hai. Is liye sabse oopar ki seedhi par baithe hue Maulana Salman Nadwi Sahab ne apne bayan ke aakhir mein elan kar diya ke deen ke mas-alo'n par sawal karne waale aur Tableeghi Nisaab mein bhari hui khurafaat ke baare mein sawal karne waale logo'n ke saht inka *"Elaan e Jung"* hai.

(Kyou'nke unho'n ne ab gunde paal rakhe hain aur bohut saari masjidon par qabza kar rakha hai) saath hi apne paerukaaro'n ko hukum de diya hai ke jo bhi unhe'n aaina dikhaae aur Quran o Sunnat ke mutabiq kitabe'n likhe aur bayan de to unki kitabo'n aur cassettes ko jalaa diya jaae, hamara unke saath elan e jung hai. *Na'auzubillah*

Shayad Maulana Salman Nadwi Sahab baghair so'nche samjhe ye baat keh gae warna ye elaan e jung bando'n ke saath nahi hai, balke ye to Allah aur uske Rasool ﷺ ke saath elaan e jung hai. Kyou'nke Kitab o Sunnat ko challenge karna Allah aur uske Rasool ﷺ ko challenge karna hai. Jaisa ke arab ke jaahili daur mein mushrikeen ka Shewa tha yaa aaj Yahood o Nasaara ka hai.

Iske bar-aks unke wo buzurg jinke qisse sunaate ye log nahi thakte, unke paas kaunsi aayat ka nuzool hua? Yaa kam-az-kam unki buzurgi kaise saabit hui? Aur isse bhi badh kar mazey ki baat to ye hai ke tareeq mein jaha'n bhi kahee'n Sahaba Ikram ﷺ se is tarha ki karamaat roonuma hu'en wo aaj bhi ahadees o tareeq ki kutub, jo intehai motabar hain unme maujood hain. Jabke unke buzurgo'nke qisse sirf unhi ki gini-chuni chand kitabo'n mein milte hain.

Qadeem tareeq waghaira ki kutub mein aise koi waqeaat maujood nahi aur jaha'n kahee'n bhi kisi waqea ke izaafat ki koshish ki gai, yaa phir kitabe'n likhi gae'n to unhe'n mohaddiseen ne tehqeeq karke ghalat, be-buniyad aur za'ef yaa man-ghadat qaraar de diya. Mohaddisee e Ikram ke yaha'n baat ko tolne ki jo kasauti hai, wo kharey khote ko waazeh karne mein kabhi bhi maar nahi khaa sakti, warna to aise log deen ka ab tak naqsha badal kar rakh dete.

Aaj bhi ye log wa'az o khutbaat to Quran o Hadees ki raushni mein dene ke daawedar hain, jabke amali maidan mein taqleed ka sahara lete hue ummat e muslima ko gumrah kar rahe hain. Jo bhi unse daleel talab kare iske ummat e muslima se kharij hone ka fatwa de dete hain aur isey badnaam karne ke liye uske khilaf ghalat afwahe'n phaelate hain ke ye Aimmah Arbaa aur mohaddiseen e ikram ko ghaliyan dete hain aur unhe'n bura bhala kehte hain jo-ke ghalat aur be-buniyad hai jiska unke paas koi suboot nahi.

Balke charo'n aimmah ka ehteraam ham in log'n se bhi badh kar karte hain. Ye log to sirf kisi ek imam ko maante hain aur apni saari ghalatiya'n unke sar daal kar apna karoobar chala rahe hain, jiski ham mukhalifat karte hain. Udhar chaaro'n aimmah ne bohut qurbaniya'n di hain, apni zindagiya'n deen ke liye sarf kardi hain. Jiska agar poora ilm un logo'n ko to ye in chaaro'n ko hi maantey (haa'n is mein koi shak nahi ke jab bhi apna faaed nazar aae to kehte hain ke chaaro'n aimmah barhaq hain) aur unki saheeh talimaat par amal karte.

Lekin idhar to maamal ulta hai, ke unki beizzati aur be-hurmati ye log khud karte hain aur badnaam doosro'n ko karte hain. *"Uta Chor Kotwal Ko Daa'ntey"* Lekin ye mafaad parast jab bhi mauqa hath lag jaata hai to doosre aimma ke aqwaal se faaed uthaa lete hain, ye kehte hue ke chaaro'n aimma bar-haq hain (yaane hathi ke daant dikhaane ke aur, khaane ke aur)

Jabke ye baat bhi dhaki chuphi nahi hai ke Tableeghi Jamat apni tamaam tar koshishe'n sirf musalmano par karti aai hai aur kar rahi hai. Aur ye kabhi mushrikeen ke qareeb tak nahi gai. Aur ye jo is baat ka ghuroor hai ke unhi ki wajah se aaj masaajid bhari hui hain, balke is baat ka Maulana Salman Nadwi Sahab ne apni taqreer mein you'n izhaar farmaya hai ke: "agar aankhe'n hain to England aur America ki masjidon mein jaakar dekho, waha'n jo kuch ho raha hai wo kiska nateeja hai?" Maulana ne khud mujhse kaha ke "Tableeghi Jamat us waqt bohot taqatwar hai aur uska nizam saari duniya mein phaela hua hai. Isey koi kuch nahi kar sakta".

Agar saari duniya mein kisi nizaam ka phaelaana hi iski sacchai ka suboot hai to phir bhi ye log doosre number par aate hain aur pehla number isaai le jaate hain, kya iska matlab ye hai ke isaai musalmano ke muqable mein sacche hain? Balke maine to us waqt hi keh diya tha ke كُنْ فَيَكُونْ ki taaqat rakhne waale ke saamne Tableeghi Jamat ki kya haisiyat hai?

Hamari aankho'n ke saamne chand barso'n mein Super Power kehlaane waale Russia ko Allah ne tinko'n ki tarha bikher kar rakh diya hai. Is liye akabireen e jamat ko chaahiye ke kuwe'n ke mendak ki tarha ghalat fehmi mein baith kar din ke ujaale mein khuwab dekhan chod-de'n aur haqeeqat ko tasleem kar le'n aur ummat e muslima ko Quran o Hadees ki talimaat se saheeh tarha agaah karne ki koshish kare'n.

Alam e Islam Ke Chand Mashoor Duaat

Yaha'n ek zaroori baat keh de'n ke aaj jo masaajid bhari hui hain to uski kai wujuhaat hain. England aur America mein islam ka phailna Tableeghi Jamat ki mehnat ka nateeja nahi. Tableeghi Jamat ke kisi bhi fard ne Cat Stephen ko Yusuf Islam nahi banaaya, Muhammad Ali Kalle ko musalman nahi banaaya, Michale Tyson ko musalman nahi banaya, aise hazaro'n naam hain jinke musalman hone se lakhon log musalman hogae. Aur islam ki jo khidmat wo anjam de gae unhe'n tareeq nigaar sunehre alfaaz se likhe'nge.

Kyou'nke haqeeqi tableegh to un logo'n ne ki hai. Unke islam laane se aur unki tableeg se unke shehro'n par jo asar padaa hai iska naeeja aaj unki sadko'n par nazar aaraha hai, jiska sehra Maulana Salman Nadwi Sahab apne sar baandh rahe hain. Tableeghi Jamat ki koshisho'n se baney hue musalman bidati hue aur ho rahe hain. Jabke ghair muslimo mein se jo musalman baney aur unho'n ne koshishe'n kee'n jin se muwahhid musalman daai baney aur bante jaa rahe hain.

Isi tarha doosre log jin ko Jamat e Tableegh se koi waasta nahi, jaise Shaikh Ahmad Deedat, Abu Ameenah Bilal Philips, Garry Miller, Abdullah Peter, Dr. Jamal Badawi, Dr. Zakir Naik, M. M. Akbar, aur Riyaz Musa Malabari waghaira saikdo'n musliman hain. Ahmad Deedat Sahab ne jamat ke tamaam usoolo'n par tamaacha maara hai. Wo to sirf Middle School tak taaleem yaafta hain.

Hafiz o Qaari bhi nahi aur naa hi aalim jo-ke Tableeghi Jamat ke kisi bhi muqarar karda usool par fit nahi baithte. Naa hi unhe 15 zubaano'n par uboor haasil tha, lekin Quran ke paegham ko samajh gae to phir Allah Ta'ala ne taaqat o ilm ataa kiya ke duniya ke konay-konay mein jaakar bade bade isaai akabireen aur unke ulama o muqarrereen se munazere kiye aur islam ko ek nae mod pe laa khadaa kiya.

Jinki koshisho'n ke sabab hazaro'n ghair muslimo ne islam qubool kiya. Unhe'n ki koshisho'n se hazaro'n aise naujawan taiyaar ho gae ke kal is khulaa ko pur kar sake'n.

Misaal ke taur par Dr. Zakir Naik hamare saamne maujood hain, jinka talluq Bombay se hai. Aaj wo saari duniya mein haq ki dawat de rahe hain. Aise hi beshumar log unke saath lage deen ki khidmat kar rahe hain, jiska nateeja hamare saamne hai.

Lekin afsos ki baat ye hai ke “Mehnat Kare Murgh Andaa Khaae Faqeer” waali baat zor o shor se chal rahi hai. Ke Akabireen e Tableeghi Jamat in tamaam daaiyo’n ki mehnato’n ko nazar andaaz karke doosro’n ki mehnato’n aur kawisho’n ka sehra apne sar baandhne par tuley hue hain. Jiski ek jhalak Maulana Salman Nadwi Sahab ki taqreer se milti hai. Sirf yehi nahi, balke Tableeghi Jamat ke har fard ka tasawwur bhi yehi hai ke duniya mein deen e islam ko jo kuch bhi taraqqi mil rahi hai wo sab unhi ki koshisho’n ka nateeja hai. Ye unki himaaqat nahi to aur kya hai?

Musalmano mein is tarha deen se doori aur firqa waariyat se mutalliq hi Nabi ﷺ ne farmaya tha ke meri ummat 73 firqo’n mein bat jaaegi aur sabke sab Jahannam mein jaa’einge siwaae 1 ke. Sahaba Ikram رضي الله عنهم ne poocha ke wo kaunsi jamat hogi to Nabi ﷺ ne farmaya; Wo jamat jo is raaste par chalegi, jis par main aur mere Sahaba Ikram رضي الله عنهم hain.

Mujh par Maulana²³ ka ilzam ye bhi hai ke maine 20 saal angrezi padhne mein sarf kar diye. Jabke Maulana ka nazariya ek-tarfa hai. Yaane jin logo’n ne deeni o dunyawii dono ilm haasil kiye hain, un logo’n ka islami nazariya maulana ke nazariye se bilkul judaa aur haqeeqat pasandaana saabit hua hai. Maine bohot saar muaqrrir sune aur kutub padhi hain. Jinho’n ne saabit kar diya hai ke islam ko samajhne ka jo andaaz unho’n ne apnaaya hai aur islam ki jo khidmat unho’n ne sar-anjaam di hai wo sirf deen madraso’n mein padhe hue aalimo’n se bhi ziyada haqeeqat ke qareeb aur deen e islam ko taqwiyyat poh’nchaane mein ziyada kaar-aamad saabit hui hai. Unho’n ne hazaro’n tehqeeqi kitabe’n bhi likhi hain.

Maine angrezi taaleem haasil ki to iska matlab ye nahi ke maine Quran padha hi nahi. Haa’n jitna bhi padha hai, wo totey ki tarha nahi padha, balke Allah ke paegahm ko samajhne ki koshish ki, iske saath saath ulama e ikram ki rafaayat mein zindagi guzaari aur zindagi bhar koshish jaari rahegi ke paegham e ilaahi ke taqaazo’n ko saamne rakh kar zindagi guzre. Aa bhi yehi koshish jaari hai aur marte dam tak jaari rahegi. In Sha Allah.

Main qanoon ka talib e ilm hu’n, jisme maine degree li hai. Jaha’n sach ko jhoot aur jhoot ko sach banaane ka fann sikhaya jaata hai. Aakhirat ke khof se maine is peshey ko khair-abaad kaha, lekin doosri taraf hamare kuch ulama madraso’n se deen ka saheeh aur saccha ilm haasil karne ke baad apne pet ki khatir Qurani ayato’n ko badal kar bayan karte aur apni mehfile’n sajaae baithe ummat ko gumrah kar rahe hain. Jin ko naa aakhirat ka khof aur naa Allah aur uske Rasool ﷺ ka dar hai. In par Allah rahem kare aur unhe’n nek hidaayat de.

Mujhe Maulana mashwara dete hain ke main sawal hi naa karu’n aur ye har musalman ka farz samajhte hain ke wo sirf ulama ki baate’n maane’n aur taqleed ke andhe paerukaar bankar rahe’n. Kyou’nke baqaul unke hamme to aqal hoti nahi, bilkul yehi nazariya hinduo’n ka hai. Brahmin bhi yehi kehte hain, Maulana kehte hainke Quran mat padho, tumhare samajh mein nahi aaega aur idhar Brahmin kehta hai ke Geeta mat padho! Manu ka qanoon hai ke Brahmin ko chod kar achoolt zaat ka aadmi agar Geeta ko raaste mein chalte hue bhi sunle to iski saza seesa garam karke kaano’n mein daalna hai. Isi tarha Isaai paadri bhi yehi kehte hain ke mazhab ki kitaabe’n naa padho aur Bible par bhi sirf paadri logo’n ka hi qabza hai.

²³ Maulana Akbar Shareef Sahab

Islam Mein Ilm Ki Ehmiyat o Fazeelat

Jabke deen e islam ka nazariya isse bilkul alag thalag hai Nabi e Kareem ﷺ ne ilm haasil karne ki khaas taken ki hai, balke godh se gor²⁴ tak ilm haasil karne ki taakeed sirf islam hi karta hai. Aur manaa hargiz nahi karta, lekin hamare ulama sab kuch apne qabze mein rakh kar musalmano ko gumrahi mein daalne ki jaddo-jahad kar rahe hain aur is baat ki taakeed kar rahe hain ke tum ulama par takiya karke baitho aur andhi taqleed ke shikar baney raho. Nafl ibadaat mein etedaal farz hai, aur Qurani talimaat ka taqaaza ye hai:

1. Allah tumhare saath narmi o asaani karna chaahtha hai, sakhti karna nahi chaata.²⁵
2. Allan ne deen mein tumhare opar tangi nahi rakhi. ²⁶
3. Allah kisi nafs par iski istetaa-at se ziyada bojh nahi daalta.²⁷
4. Lehaaza taaqat o istetaa-at ke mutabiq Allah ka taqwa ikhteyar karo.²⁸

Taa-ke Ahle imaan deen ke tamaam faraaez o huqooq (Huqooqullah, Huqooq ul Ebaad aur Huqooq un Nafs waghaira) poore tawaazun o etedaal ke saath adaa kar sake'n.

Shab o roz namaz aur roze mein guzarna farman e Nabawi ﷺ ki muqarrar karda hudood se tajaawuz kar jaana hai. Saari zindagi namaz o rozo'n mein lagaa dene waalo'n ke liye Nabi ﷺ ki waeed hai. Isi liye ye qaaeda hai ke nafl ibadaat mein Nabi ﷺ ki sunnat aur muqarrara hudood se tajaawuz afzal nahi hai, balke mardood hai. Kyou'nke bando'n aur nafs ke huqooq ki adaaegi muqaddam o afzal hai. Raat o din ki nafl ibadaat par Nabi ﷺ ne jin umoor se mana farmaya hai wo ibadaat nahi, balke khuli zalaalate'n hain. Irshad e Ilaahi hai:

Aur Tumhe'n Jo Kuch Rasool De'n, Lelo Aur Jisse Roke'n, Ruk Jaao.²⁹

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Tableeghi Jamat ne Quran ke in ahkamaat ko nazar andaaz karke apne nisab mein bohot saare aise fazaael bayan kiye hain jo unse takraate hain aur saath hi saath ahadees se bhi inka koi waasta nahi. Aise hi chand shubhaat mujhe Maulana se daryaافت karne the, lekin unho'n ne aane se inkaar kar diya tha. Lehaza ab main yaha'n likhne par majboor ho gaya hu'n aur kitabcha unki khidmat mein bhej raha hu'n. Taa-ke wo is baare mein sirf Quran o Hadees ki raushni mein apna izhaar e khayal kar sake'n, jiska main intezaar karu'nga.

²⁴ T: Qabar; Mazar

²⁵ Surah Baqara: 175

²⁶ Surah Hajj: 78

²⁷ Surah Baqara: 286

²⁸ Surah Taghaboon: 16

²⁹ Surah Hashar: 7

Tauheed Ki Buniyaado'n Ko Dhaa Dene Waale Chand Waqeaat

1. Nabi ﷺ Ka Madrasa Deoband Ki Buniyad Rakhna Aur Hisaab Lene Ke Liye Madrasa Tashreef Laana:

Deewan Muhammad Ilyas, jo Hazrat Nanotwi ke khaadim mein se the. Zikar karte hain ke yakaa yak maine dekha ke asmaan se ek takht utar raha hai aur is par Janab Rasool Allah ﷺ tashreef farma hain aur Khulafa e Rashideen رضی اللہ عنہم bhi 4 kono'n par maujood hain. Wo takht utarte utarte bilkul mere qareeb aakar masjid mein theher gaya aur Aap ﷺ ne Khulafa e Arba رضی اللہ عنہم mein se ek se farmaya ke, bhai zara Maulana Muhammad Qasim ko bulaa laao. Wo tashreef le gae aur Maulana ko bulaa laae.

Aap ﷺ ne farmaya ke Madrasa ka hisaab laaiye. Arz kiya hazir hai, ye keh kar hisaab batlaana shuru kar diya aur ek-ek paai ka hisaab diya. Us waqt Aap ﷺ ki khushi ki koi intehaa naa rahi. Bohot hi khush hue aur farmaya ke accha Maulana ab ijaazat hai? Hazrat ne kaha, jo marzi e mubarak ho, iske baad wo takht asmaan ki taraf urooj karta hua nazro'n se ghaaeb ho gaya.

Ghaur farmae'n! Ye to mahez madrasa hai aur taaleem ki ek jagah aur unke baqaul Nabi ﷺ tashreef laate hain, lekin ham poochte hain ke jab Sahaba Ikram رضی اللہ عنہم ke darmiyan iqtelafaat hue aur itne bade hue ke Hazrat Ayesha رضی اللہ عنہا aur Hazrat Ali رضی اللہ عنہ ki jung hui (Jung e Jamal waghaira mashoor hai) aur phir is tarha ke be-shumar masaael mein ikhtelaf hai to Aap ﷺ ne in masael ko hal karne ke liye apne aapko takleef mein kyou'n nahi daala? Kya Nabi ﷺ ke dil mein (na'auzu billah) Sahaba Ikram رضی اللہ عنہم ka dard khatam ho gaya tha? Seedhi si baat hai ke Sahaba Ikram رضی اللہ عنہم ke paas deoband naami madrasa yaa baithne ki jagah hoti to waha'n bhi aate. Maloom hota hai ke Nabi ﷺ sirf naam o muqam dekh kar hi aate hain. Yaa phir inko ijaazat hi sirf Deoband ke naam se milti hai. (ثم نعوذ بالله)

2. Rasool Allah ﷺ Ka Urdu Mein Kalaam Karna

Faqeer ke gumaan mein aata hai ke Madrasa e Deoband ki azmat Haq Ta'ala ki dargah mein bhi bohota hai, ke sadhaa aalam yaha'n se padhkar gae aur khalq e kaseer ko zulumaat aur zalaalat se nikaala. Yehi sabab hai ke ek saleh fakhr e Ambiya ﷺ ki ziyarat se khuwab mein Musharraf hue to Aap ﷺ ko Urdu mein kalaam karte hue sunkar poocha ke aapko ye kalaam kaha'n se aagaya? Aap ﷺ to Arabi hain, to Aap ﷺ ne farmaya ke jab ulama e deoband se hamaara maamla hua hai, hame'n ye zuban aagai hai. SubhanAllah! Isse rutba e madrasa maloom hota hai.³⁰

3. Maulana Qasim Nanotwi Aur Maulana Ilyas Ke Dil Par Nabuwwat Ka Faizan:

Maulwi Muhammad Qasim Nanotwi ne Haji Imdadullah Muhajir Makki (jo unke peer o murshid the) se shikayat ki ke jab bhi main tasbeeh hath mein leta hu'n taa-ke Allah ka zikar karu'n to bohota badi museebat mere oopar aan padti hai aur wazan o bojh apne dil par itna ziyada mehsoos karta hu'n ke goya mere oopar kai kai sau man ke patthar rakh diye gae ho'n. Aur mera dil aur zuban ruk jaate hain, to Haji Imdadullah ne kaha ye bojh tumhare dil par Nabuwwat ka faizaan hai aur yehi bojh Nabi ﷺ bawaqt e wahee apne oopar mehsoos faremate the.³¹

Shaikh Ilyas kehte the ke jab zikar karne ki koshish karta hu'n to bohota badaa bojh mehsoos karta hu'n. Maine is baat ki apne peer o murshid Shaikh Rasheed Ahmad Gangohi se shikayat ki to wo kaa'npne lage aur farmaya Maulwi Muhammad Qasim Nanotwi ne bhi isi qism ki apne peer o murshid Haji Imdadullah Muhajir Makki se shikayat ki thi.³²

Unho'n ne ye kaha: Ye nabuwwat ka faizan hai, jo tumhare dil par nazil hua aur aur Nabi e Kareem ﷺ bhi wahee ke nuzool ke waqt yehi bojh mehsoos kiya karte the. Ye is baat ki daleel hai ke Allah Ta'ala aapse wohi kaam lega jo Ambiya ﷺ kiya karte the, jao deen ki khidmat karo, zikr o shughal ka kaam chod-do.³³

³⁰ Baraheen e Qaate: P30

³¹ Sawanhe Qasmi: V1 P258-259

³² Sawanhe Yusuf: P143

³³ Sawanhe Qasmi: P258-259

Isi tarha inlogo'n ne Imam Abu Hanifa رحمته الله aur Maulana Ashraf Ali Thanwi ko bhi nabuwwat ke darje par bithaa rakha hai. (hathi ke daa'nt dikhaane ke aur, khaane ke aur) Ye wo chor darwaze hain jin se Ghulam Ahmad Qadiyani ne nabuwwat ka daawa kia tha, jisko kafir qaraar diya gaya. Jisse ham muttafiqa hain aur hamara aqeeda hai ke koi bhi shakhs chaahe wo kitna hi badaa aalim kyou'n naa ho mansab e nabuwwat par daaka daalne waala islam ke daaera se kharij ho jaata hai.

4. Aaah! Rahmatullil A'alameen رحمته الله Ka Laqab Haji Imdadullah Ke Liye

Jis waqt Haji Imdadullah faut hue to Maulwi Rasheed Ahmad Gangohi Deobandi, Chishti, Naqshebandi inka zikar in alfaaz se kiya karte the. *Aaah Rahmatulill A'alameen, Aaah Rahmatulill A'alameen.*³⁴

Ye laqab Allah Ta'ala ne apne mehboob paeghambar e aakhiruz zama ﷺ ke liye makhsos farmaya hai, jiska zikar Quran mein you'n aaya hai:

(Aye Nabi!) Hamne Aapko Tamaam Jahaano Ke Liye
Rahmat Banaa Kar Bheja Hai.³⁵

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Rasheed Ahmad Gangohi Sahab ne Haji Imdadullah ko usi muqam par lejaa kar bitha diya hai.

5. Maulana Janab Rasheed Ahmad Gangohi Ka Daawa e Nabuwwat:

Sun lo, haq wohi hai jo Rasheed Ahmad ki zuban se nikalta hai aur ba-qasam kehta hu'n ke main kuch nahi hu'n magar is zamaane mein hidaayat aur najaat mauqaf hai meri itteba par.³⁶

6. Gangohi Sahab Gangoha Mein Rehte Hue Bhi Har Roz Fajr Ki Namaz Baitullah Mein Adaa Karte:

Baani e Tableeghi Jamat Shaikh Muhammad Iliyas Sahab ke murshid Janab Rasheed Ahmad Gangohi gangoha mein rehe hue bhi subha ki namaz Makkah Mukarrama, Baitullah mein padhte the.³⁷

7. Shaikh Ashraf Ali Thanwi Aur Tauheen e Risaalat:

Shaikh Ashraf Ali Thanwi jo Tableeghi Jamat ke shuyooq mein se hain, unke ek murshid ne inko likha ke maine khuwab mein dekha hai ke kalmia shahaadat padhne ki koshish karta hu'n magar ye kalmia is tarha meri zuban se nikalta hai:

..... لا اله الا الله اشرف على رسول الله (Na'auzu billah min zaalik)

Maulana Ashraf Ali Thanwi ne inko jawab mein likha ke choo'nke aapko mujhse hadd-darja mohabbat hai, ye is mohabbat ka nateeja hai.³⁸

Yehi mureed bayan karta hai ke jab main jaaga to maine so'ncha ke khuwab mein jo kuch maine dekha iska izaala karu'n. Lehaza Nabi e Kareem ﷺ par durood padhna chaaha to majbooran mere mu'n se nikla:

..... (al A'yaaz Billah) اللهم صل على سيدنا و مولانا اشرف على.....

Halaa'nke main us waqt need mein naa tha, balke jaag raha tha! Aur jab bhi durood padhne ki koshish karta wohi kalma nikalta. Maulana Ashraf Ali Thanwi ne jawab diya ke iska matlab ye hai ke tumhara peer o murshid muttabe sunnat hai.³⁹

Zara andaaza farmae'n kya ye tauheen e risaalat nahi hai? Agar aisee tauheen e risaala koi ghair muslim kare to qatal karne ko phirte hain aur koi mureed kare to saccha mureed ban jaae. Aur murshid ko dekh'en ke mureed ko

³⁴ Qisas ul Akaabir: P12

³⁵ Surah Ambiya: 107

³⁶ Tazkiratur Rasheed; V2 P17

³⁷ Tazkiratur Rasheed; V2 P12

³⁸ Burhan: Feb 1952 P7

³⁹ Risaala Imdadiya: P34-35

kufr par hi qaaem nahi rakha, balke hausla afzaai ki hai aur tauba ki talqeen bhi nahi ki, jo-ke kibr o ghuroor ki khuli daleel hai.

Isse maloom hua ka har koi apne peer o murshid ke naam ka kalmia padhkar pakka momin ban sakta hai. Agar aisa hai to phir Rafwaafiz (Shiyyo'n) ko Hazrat Ali ؑ ka kalma padhne ki wajah se islam se kyou'n kharij kiya gaya? Kya Hazrat Ali ؑ muqam o martaba mein Maulana Ashraf Ali Thanwi se kam hain? Aur phir Maulana Ashraf Ali Thanwi ke buzurgo'n mein se kisi ne bhi kisi Sahaba ؓ ke naam ka kalma nahi padha.

Kya wo munafiq the, yaa unki mohabbat mein kami aur shak tha (kyou'nke unke aabaa-o-ajdaad ke buzurg to Sahaba Ikram ؓ hi the) aur phir ahadees se pataa chalta hai ke Ashraf Ali Rasool Allah kehne waale ne Ashraf Ali Thanwi ko nabuwwat aur risalat ka muqam diya hai aur phir murshad sahab⁴⁰ ka khamosh rehna, balke hausla afzaai karna saabit karta hai ke unho'n ne apne liye ye baat pasand farmaai hai.

Halaa'nke ye nishaniya'n to Nabi ؑ ne dajjal ki bataai hain, yaa phir nabuwwat ke jhoote daawedaaro'n ki. Aur phir ye kalma badal kar padhne se saaf maloom ho raha hai ke Nabi ؑ ki mohabbat ki jagah Ashraf Ali Thanwi ne leli hai, jabke Nabi ؑ famrate hain ke tum mein se koi us waqt tak momin hi nahi ho sakta, jab tak ke wo mujhe apne maa baap, aulaad, bahen bhai waghaira se ziyaada hatta wo apni jaan se bhi ziyaada azeed naa rakhe. Balke duniya ki har cheez se azeed maa-siwaae Allah ki zaat ke. Ab hame'n kiski mohabbat ka dam bharna hai, faisla hamare hath mein hai!

8. Maulwi Zakariya Sahab Ki Khidmat o Bimaar-Pursi Nabi ؑ Ne Ki Thi:

Shaikh Yusuf Bannori Sahab ke walid Maulwi Zakariya Sahab ek dafa bimaar hue to Nabi ؑ ko unho'n ne khuwab mein dekha ke Aap ؑ ne farmaya: Aye Zakariya! Tum bimaar ho jaate ho to main bhi bimaar ho jaata hu'n. Aur jab tumhare sar mein dard hota hai to mere sar mein bhi dard hota hai. Ek baar unke dil mein maut ke waqt shaitan ke fitne ka dar aagaya.

Aur wo isse pareshan hogae to Nabi ؑ ne unse kaha ke tumko shaitan ke fitne ki fikr kyou'n hoti hai? Us waqt main tumhare paas rahu'nga, meri maujoodgi ki wajah se shaitan ko aane ki juraa-at nahi hogi. Aur Maulana Yusuf Bannori Sahab ke walid ke khadim se, jiska naam Baadshah Khan tha, Aap ؑ ne farmaya; Aye Baadshah Khan! Jo khidmat tum Shaikh ki bajaa laate ho, main bhi wo bajaa laata hu'n. aur inko Allah Ta'ala ko dekhne ka sharf bohot dafaa haasil hua hai.

Ek dafa, unho'n ne Allah Ta'ala ko nooraniyat ki ruiyat se dekha, Allah Ta'ala ne unse kaha: Aye Zakariya! Tum mere nazdeek is bacche ki maanind ho jiski umar 2-3 din ki hoti hai, jo apni maa ki god mein hota hai, isko ye maloom nahi hota ke wo apni maa ke saath kya bartaaon kare. Unho'n ne kaha: Maine Allah Ta'ala ko dekha wo kursi par mumakkin aur tashreef farma the.⁴¹

Isse chand baate'n saamne aati hain:

- Nabi ؑ ka kaam to ab logo'n ko khuwab mein milna hi reh gaya hai. Agar yehi khuwab kisi padhe likhe ghair muslim ke saamne bayan kiya jaae to wo islam qubool karega yaa aise aqaaed se mutanaffir hoga?
- Maulana Zakariya Sahab ke saath saath Nabi ؑ bhi bimaar ho jaate hain aur aapka sar e mubaarak bhi dard karna shuru kar deta hai, halaa'nke ab Aap ؑ waha'n poho'nch chuke hain jaha'n kisi ko bimaari nahi lagti aur phir Nabi ؑ ko unse badh kar mohabbat to apne bete Qasim, Ibrahim, aur beti Zainab ؓ waghaira se thi. Lekin kya Aap ؑ unke saath hi fault hue yaa bimaar hue? Agar nahi to phir Zakariya Sahab ki un azeem nufuoon ke saamne kya haisiyat hai? Aur ye bhi samajh mein nahi aata ke wo unki itni qadar o manzilat saabit karke kya bataana chaahate hain? Haasil kuch nahi, albatta imaan khatre mein hai.

⁴⁰ Ashraf Ali Thanwi

⁴¹ Tahueed e Khaalis, Ghar Ke Chiragh by Captian Masooduddin Usmani: P3-9

- c. Hazrat Ayesha رضي الله عنها ne Sahaba Ikram رضي الله عنهم ko ye mas-ala samjhaya ke Surah Najam ki ayat se jo wo ye samajh rahe the ke Nabi ﷺ ne Allah ko dekha, wo dar-asal Jibrael عليه السلام the aur Hazrat Ayesha رضي الله عنها ne waazeh kiya ke Nabi ﷺ kaise Allah ko dekh sakte the. Ye mumkin hi nahi tha, jabke Maulana Sahab ne Allah ka didaar bhi kiya aur baaten bhi kee'n, yaane *Kaleemullah* bhi hue (na'auzubillah) aur phir Allah Ta'ala arsh par kis haalat mein mustawi hai, ye bataane ki juraa-at aaj tak bade bade mohaddiseen aur mufasssireen ne nahi ki, kyou'nke unhe'n ilm tha ke isse imaan mein daraad padti hai, lekin Maulana Zakariya Sahab ne saabit kar diya ke Allah Ta'ala kursi par baitha hai.

Jab Imam Malik رحمته الله se kisi ne Allah ke istawa ki kaifiyat poochi to unho'n ne jawab diya:

Allah Mustawi e arsh hai, lekin kaise? Ye maloom nahi aur aisa sawal karna bidat hai (aur sawal karne waale ko bataaya ke imaan ki khair manaate hue) Allah ke sirf arsh par mustawi hone taa-ke man laana waajib o zaroori hai.

الْإِسْتِوَاءُ مَعْلُومٌ وَالْكَيفُ مَجْهُولٌ وَالْإِيمَانُ بِهِ وَاجِبٌ وَالسَّوَالُ عَنْهُ
بِدْعَةٌ.

9. Maulana Ashraf Ali Thanwi Sahab Aur Ilm e Ghaib:

Hakeem ul ummat Shaikh Ashraf Ali Thanwi farmate hain ke Shaikh Abdur Raheem Raipuri ka dil sakht nuraani tha, main unke paas baithne se khof khaata tha ke kahee'n mere aeb unpar naa khul jaae'n.⁴²

Maulana Ashraf Ali Thanwi ka ye daawa ke Shaikh Raipuri Sahab makhfi aeb jaan lete the, baatil hai. Kyou'nke iska talluq ilm e ghaib se hai aur ilm e ghaib Allah Ta'ala ka khaasa hai. Iske siwa koi bhi ghaib ka ilm nahi jaan sakta, hatta ke Allah ke sabse pyaare bande Hazrat Muhammad ﷺ bhi ghaib nahi jaante the, jiska suboot Aap ﷺ ki hayaat e taiyyaba se milta hai. Masalan:

- Hazrat Usman رضي الله عنه ko qaasid banaa kar bheja gaya, afwah phail gai ke Shaheed kar diye gae (halaa'nke haqeeqatan aise naa tha) magar Nabi ﷺ ko bhi ilm naa tha, ke kya surat e haal hai? Hatta ke bait e rizwan ka waaqea pesh aaya. Kutub e seerat mein sulah hudaibiya ke waqeaat padh kar dekh le'n.
- Nabi ﷺ par jaadu kiya gaya, lekin Aap ﷺ ko maloom naa tha ke kisne? Aur kab? Aur kaise kiya hai? Hatta ke Hazrat Jibrail عليه السلام ne Allah ke hukum se aakar bataaya aur jaadu kaha'n rakha tha wo muqam bhi bataaya..... tafseel ke liye Tafseer Ma'auwazatain dekhiye.
- Isi tarha Badar⁴³ ke din itna ilm bhi naa tha ke fateh kiski hogi? Balke fateh ke liye Nabi ﷺ gid-gidaa kar duaen maangte rahe.
- Isi tarha dauran e namaz kisi ne (ghalebani Hazrat Ubai bin Ka'ab رضي الله عنه ne) luqma diya to baad mein poocha ke kaun tha? Goya Nabi ﷺ ko is mamuli baat ka bhi ilm nahi tha.
- Isi tarha Ruku se kahde hokar jab رَبَّنَا لَكَ الْحَمْدُ kaha gaya to kisi ne izaafi alfaaz طَيِّباً مُبَارَكاً فِيهِ kahe to namaz ke baad Nabi ﷺ ne pooch ke kaun tha? Shuru mein kisi Sahabi ne koi jawab naa diya, wo shakhs bhi naa bola, bil-aakhir ek ne iqraar kiya, maloom hua ke Nabi ﷺ ko ilm e ghaib nahi tha.
- Is tarha jung mein kaun? Aur kis wajah se hazir naa ho saka? Iska ilm bhi ghaib se mutalliq hai. (Hazrat Ka'ab رضي الله عنه waghaira ka waaqea) lekin Nabi ﷺ ko pataa naa tha.
- Aur phir Ayesha رضي الله عنها par tohmat waala waaqea aisa hai ke ye Nabi ﷺ ke aalim ul ghaib naa hone ka saboot hai. Agar Aap ﷺ ko ghaib ka ilm hota to qafila ke jaate waqt kehte ke qafila mein Ayesha رضي الله عنها nahi hain. Unhe'n lelo, aur Ayesha رضي الله عنها ko bata dete ke haar kaha'n gira hai, taa-ke waqt bhi zaaya naa hota. Lekin ye

⁴² Arwah e Salaasa: Hikayat: 43

⁴³ T: Jung e Badar Ke Din

ilm to door ki baat hai, Nabi ﷺ ko itna bhi maloom naa tha ke ye tohmat sacchi hai yaa jhooti. Warna Aap ﷺ Hazrat Ayesha ko maike naa bhejte.

- h. Isi tarha Nabi ﷺ ko gosht mein zaher daal kar khane ko diya gaya, lekin Aap ﷺ ko maloom naa hua, kyou'nke Aap ﷺ ko ilm e ghaib naa tha.

Lehaza agar Nabi ﷺ Sahaba Ikram رضى الله عنهم ke dilo'n ke aeb naa jaante the (illa ye ke Allah agaah kar deta) to phir ye daawa duniya ka koi aur shakhs nahi kar sakta aur karne waala raah e raast par nahi hoga. Yaha'n koi ye keh sakta hai ke Nabi ﷺ ne bhi to kai martaba ghaib ki baate'n bataai hain, to ye baat theek hai, lekin ye ghaib ka ilm Allah ne jitna chaaha aur jab chaaha diya. Masalan:

- i. Najjashi ki maut ki ittela mili aur Aap ﷺ ne namaz e janaza padhi.
- ii. Nabi ﷺ ko Allah ne qiyaamat ke mutalliq kai baate'n bataa dee'n, lekin qiyaamat kab aaegi ye naa bataaya.
- iii. Lailatul Qadar ka ilm de kar Allah ne bhulaa diya (yaane ilm wapas le liya) yaane jab aur jitna ilm chaaha de diya aur phir mehroom kar diya.
- iv. Isi tarha Aap ﷺ ne Shaheed ke tamaam gunah moaaf qaraar diye, lekin thodi der baad hukum e ilaahi aajaane ke baad farmaya ke qarz moaaf naa hoga.

In sab baato'n se saabit hota hai ke Allah jis waqt apne Nabi ﷺ ko jitna chaahe ilm e ghaib de sakta hai. Kyou'nke wo mukhtaar e kul aur qadir e mutlaq hai. Lekin har waqt aur wo bhi khud ba khud jaan lene ki taaqat to Nabi ﷺ ko bhi nahi mili aur ab Nabi ﷺ se badh kar kaun hai? Lehaza Shaikh Raipuri se mutaleqa ye daawa be-buniyad aur intehaai ghalat hai.

10. Karz bin Dahra رضى الله عنه ka 70 Tawaaf Dinme Aur 70 Tawaf Raat Mein Adaa Karna:

Karz bin Dahra رضى الله عنه naami ek buzurg ka mamul hamesha 70 tawaf din mein aur 70 raat mein karne ka tha. Jiski masaafat 30 meel rozaana hoti hai aur har tawaf ke baad 2 rakat ke hisaab se 280 rakate'n padhte the. Unke alaawa 2 Quran e Kareem bhi rozaana khatam karte the. Yehi log hain jo aakhirat ki zindagi ke liye bohot kuch kamaa kar le jaate hain.⁴⁴

Din mein Allah ne 5 namaze'n farz qaraar di hain aur in tamaam farz namazo'n ki adaaegi ke liye aadmi kitni bhi jaldi kare (lekin yaha'n to mashoor buzurg aur Allah waale hain aur yaqeenan unki namaz jaldi waali nahi hogi) kam-az-kam 1 ghanta sirf 5 faraaez ma'a sunan o nawafil waghaira ke liye darkaar hai. Jin mein wazu waghaira bhi kiya jaaega aur tahaarat haasil hogi, hammam bhi jaana padega. Ab tawaf ke baad mein padhi jaane waali rakate'n 280 hain. Kam az kam 1 rakat 1 minute ke hisaab se padhe'n to 4½ ghante zaroor darkaar ho'nge.

Maan le'n ke 2 Quran wo tawaafon mein hi padh liya karte the (jo-ke bazaahir mumkin nahi hai) Ab aajkal to ek tawaf ke liye rush ki wajah se 1 ghanta lag jaana mamuli baat hai, lekin us-waqt rash naa tha, lehaza waqt kam lagta hoga. Lekin phir bhi agar haram e ka'aba khaali bhi ho to tawaf mein araam se chalna shart hai. Koi bhaag bhaag kar mahez chakkar poore karna nahi hai. Lehaza 10 minute 1 tawaf ke liye lagaae'n to 70 tawaaf ke liye darkaar waqt 11½ ghante hai aur shab o roz ke tawaafon ke liye 23 ghante darkaar hain.

Ab ye kul $23 + 4\frac{1}{2} + 1 = 28\frac{1}{2}$ ghante bante hain. Jabke 1 din mein 2 ghante hain) Abhi to hamne ye poocha hi nahi ke bechare wo buzurg khate peete kab the? Aur inka zariya e moaash kya tha? Baccho'n ko kitna waqt dete the? Aur sabse ahem baat ke Allah ke deen ke liye kitna waqt dete the? (yaa phir Tableeghi Jamat ki zuban mein kitne waqt

⁴⁴ Fazaal e Hal

ke liye nikalte the?) aur waaqea bayan karte hue ye bil-khusoos kaha gaya hai ke ye amal wo hamesha kiya karte the, lehaza ye bhi nahi kaha jaa sakta ke 1-2 din aisa karte, baaqi dino'n mein doosre kaam karte.

Ab faisla aapke hath chod dete hain

Ham agar arz kare'nge to shikayat hogi

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

Gharz jab be-parki udaa kar apne buzurgo'n ke baare mein is tarha ke fazael mashoor karne ki koshish ki jaati hain to phir aqal se bhi aari hokar fazael ghadhe jaate hain, lekin aapne suna hoga ke sirf naqal ke liye bhi aqal ki zarurat hoti hai. Phir baat banaane ke liye to tez aqal darkaar hai. Jo-ke lagta hai unke paas kam hi hai warna aisee baate'n naa karte, balke ye to apne buzurgo'n ka ehtraam khone waali baat ban jaati hai.

Aur in buzurgo'n ke baare mein awaam kya raae qaaem kare'nge? Balke isse buzurgo'n ki izzat aur muqam o martaba ghat jaata hai. Lehaza ham aise logo'n ko dawat dete hue unke haq mein dua karte hain ke aise silsile ko chodkar sirf Quran o Sunnat ko apnaa le'n. Jiska har ek waaqea haqeeqat aur sacchai par mabni hai aur aaj tak kisi ne bhi Quran o Hadees ke waqeaat ko ghalat saabit nahi kiya aur naa hi In sha Allah qiyaamat tak koi kar sakega. Kyou'nke unme jhoot hai hi nahi.

To aaiye kyou'n naa is raaste aur dawat ko apnaaya jaae, jo-ke be-aib aur baa-izzat o pur-wiqaar hai. Jisse Allah Ta'ala bhi khush aur Rasool Allah ﷺ bhi khush. Duniya sahel aur aakhirat ke bagho'n mein se baagh ban jaae. Irshade Rabbani hai:

Usse Badhkar Zalim Kaun Hai, Jisey Iske Rabb Ki Ayaat Se Naseehat Ki Jaae Aur Wo Phir Bhi Mu'n Modey Rahe Aur Jo Kuch Uske Hatho'n Ne Aagey Bheja Hai Isey Bhool Jaae.⁴⁵

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ

Kyou'nke Allah ne raasta bataaya hai aur ikhteyar bhi de diya hai, chunache farmaya hai:

Hamne Dikhaae Unko Dono Raaste.⁴⁶

وَهَدَيْنَاهُ النَّجْدَيْنِ

Phir farmaya:

Samajh Di Usko Buraai Ki Aur Bachkar Chalne Ki, Jisne Usey (nafs ko) Paak Kiya Wo Kaamyaab Hua, Aur Jisne Usey Khaak Mein Milaaya Wo Nakaam Hua.⁴⁷

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

1. An-Hone Qisse:

Zeil mein Tableeghi Nisaab aur akabireen e deoband ki kitabo'n se liye gae chand Fazael e Zikr kiye jaa rahe hain, waise samajhdar ke liye to ek hawaala hi kaafi hota hai:

- 1 buzurg ka qissa likha hai ke wo rozaana 1000 rakat khade hokar padhte, jab khade hone se aajiz⁴⁸ ho jaate to 1000 rakat baith kar padhte.⁴⁹
- Hazrat Junaid Baghdadi رحمه الله farmate hain ke Hazrat Sirri Sakht رحمه الله se ziyada ibaadat karne waala kisi ko nahi dekha. 98 baras ki umar tak kisi ne inko marz ul maut ke alaawa lete nahi dekha.⁵⁰
- Hazrat Kahmas bin Hasan رحمه الله har raat 1000 rakat baith kar padhte.⁵¹

⁴⁵ Surah Kahaf: 57

⁴⁶ Surah Balad: 10

⁴⁷ Surah Shams: 8-10

⁴⁸ T: Kamzor, Bebas, Majboor

⁴⁹ Fazael e Sadaqaat: P427

⁵⁰ Fazael e Sadaqaat: P428

⁵¹ Fazael e Sadaqaat: P429

- d) Hazrat Owais Qarni رضي الله عنه ko ek shakhs ne khaae piye aur haajat e zarooriyat ke baghair fajr ki namez se doosre din fajr ki namaz tak musalsal 24 ghante mukhtalif ibadaat mein mashghool dekha.⁵²
- e) Hazrat Abu Bakar Ayaash 40 baras tak bistar par nahi lete.⁵³
- f) 1 Syed Sahab ka qissa likha hai ke 12 din ek hi wazu se namaze'n padhee'n aur 15 baras tak musalsal letne ki naubat nahi aai.⁵⁴
- g) Ibrahim bin Adham رضي الله عنه Ramzan ul Mubarak mein naa to din ko sotey the naa raat ko.⁵⁵
- h) Hamare Shah Waliullah Sahab رحمته الله ne *Qaul e Jameel* mein apne walid se naqal kiya hai ke ibtedaae sulook mein 1 saans mein 200 martaba لا اله الا الله kaha karte the.⁵⁶
- i) Soofiya ke liye Allah ke naam ke zikr ki kam-se-kam miqdaar 25000 aur لا اله الا الله ke zikr ki miqdaar 5000 hai. Ziyada ke liye koi hadd nahi.⁵⁷
- j) Maulwi Iliyas ne apni wafat se taqreeban 20 din pehle kaha, meri zindagi ke 20 din baaqi hain. Chunache unki is baat ko abhi 20 din poore nahi hue the ke unki wafat hogai.⁵⁸
- Maulwi Iliyas ke is daawe se saabit hota hai ke wo ilm e ghaib ke jaanne ke bhi muddai the aur unke malfuzaat ko jamaa karne waale ke baqaul unki ye peshangoi harf-ba-harf poori hui to isse unke ilm e ghaib jaanne ke daawe ki tasdeeq hogai.
- k) Tableeghi Jamat ke baani, Muhammad Iliyas Sahab ne apni is jamat ki gharz o ghayat⁵⁹ in alfaaz mein bayan ki hai: Hazrat Maulana Ashraf Ali Thanwi ne bohot badaa kaam kiya hai. Bas mera dil chaahta hai ke taaleem unki ho aur tareeqa e tableegh mera ho. To is tarha unki taaleem aam ho jaae.⁶⁰
- Isse maloom hua ke Jamat e Tableegh ki gharz o ghaayat Maulwi Ashraf Ali Thanwi ke mazhab o nazariye ki tableegh hai, jabke wo bohot bade sufi the. Isse pataa chalta hai ke Jamaat e Tableegh ki gharz o ghayat soofiyyat ki tableegh hai. Nabi ﷺ ki talimaat jo-ke Quran o Hadees mein waazeh nahi hain unki unhe'n qata'an hajat nahi.⁶¹ Yehi wajah hai ke ye log islam ki sacchai aur haqeeqat se door hain aur apne man-maaney tareeqo'n par bidat ejaad kar rakhi hain.
- l) Maulana Ashraf Ali Thanwi ne ek kitab banaam *Aamaal e Qurani* taaleef ki hai, isme ta'awizaat likhe gae hain. Ek jagah par unho'n ne yaha'n tak likha hai ke waza'a e hamal ke waqt aurat Quran e Kareem ki baaz ayaat likh kar apni raan se baandhey to isse iska bacha jald o ba-asaani paeda hojaaega.

انا لله و انل اليه راجعون

- m) Kisi aadmi ki nakseer⁶² phoot padey to agar shifa ke liye apni nakseer peshani aur naak par khoon se Surah Fateha likh de to jaaez hai. (انا لله و انل اليه راجعون) aur agar isko maloom ho ke peshab se Surah Fateha likhne se shifa ho sakti hai to isse bhi likhna jaaez hai. لا حول ولا قوة الا بالله

Jamaat e Tableegh ka amal ye hai ke jamat na masaael seekhti hai aur naa sikhaati hai aur naa masaael mein bahes ki ijaazat deti hai. Jamaat e Tableegh ke nisaab mein maujood rasaael Maulana Zakariya ne likhe hain. In masael ka bilkul zikar nahi hai. In rasaael mein Fazaal e Namaz hain, lekin Masael e Namaz

⁵² Fazaal e Sadaqaat: P429

⁵³ Fazaal e Sadaqaat: P430

⁵⁴ Fazaal e Namaz: P64

⁵⁵ Fazaal e Ramzan: P39

⁵⁶ Fazaal e Zikr: P84

⁵⁷ Fazaal e Zikr: P84

⁵⁸ Ad Daaiya Kabeer: P72

⁵⁹ T: Aakhir, Anjaam

⁶⁰ Malfuzaat Maulana Iliyas: P58

⁶¹ T: Nabi ﷺ ki talimaat jo-ke Quran o Hadees mein waazeh hui hain, unki unhe'n qata'an haajat nahi.

⁶² T: Naak se khoon girna

nahi hain. Fazael e Ramazan hain, lekin Masaael e Ramazan nahi aur unme Fazael e Hajj hain lekin Masael e Hajj isme bilkul nahi hain.

Isi tarha Fazael e Tableegh hain, lekin ki shuroot o adaab o ahkamaat par, ye nahi hain. Aur qaabil e ta'ajjub baat ye hai ke arkaan e islam ka sabse awwal rukn kalima tauheed o ikhlaas ka iqraar hai. Lekin Tableeghi Nisaab mein tauheed ka koi baat nahi aur amaal ki qubooliyat ke liye itteba e sunnat e Nabawi ﷺ shart hai. Magar tableeghiyo'n ke paas itteba e sunnat ki ehmiyat naam ki cheez bhi nahi.

2. Tableeghi Jamat Aur Rahbaaniyat:

- i. Maulana Qasim Nanotwi Sahab is jamat ke sufi buzurg guzre hain. Maulana Sahab apna nikah nahi karte the, aakhir Haji Imdadullah Mohajir Makki Sahab ke kehne par raazi hue, lekin ye shart rakhi ke Zauja tamaam umr nafqa aur aulaad ki parwarish ke liye kuch kamaa laane ki mujhse mutaqaazi naa ho. Bechaaro'n ne la-chaariya ye shart qubool ki aur nikah ho gaya.⁶³

“Kya yehi islami ghairat hai?”

- j. Tableeghi Jamat ke baani Janab Shaikh Muhammad Iliyas Sahab aksar auqaat Shaikh Abdul Quddus Gangohi ki qabar ke peeche (muraqabe mein) baithte the aur Noor Syed Badayuni ki qabar ke pas bhi ilaahedgi mein baithte the aur namaz e bajamat bhi wahee'n padhte the.⁶⁴

“Yaha'n wazaahat nahi ki gai ke mukhtadi aam log the yaa ke qabar waale the?”

- k. Shaikh Abul Hasan Nadwi ne likha hai ke Shaikh Abdul Quddus Gangohi *Wahdatul Wujood* mein gharz rehte the aur is aqeede ke daai bhi the.⁶⁵
- l. Shaikh Muhammad Yusuf farmate the ke ye qabar hamare Shaikh Muhammad Iliyas ki hai. Aapki qabar par asmaan se noor naazil hota hai. Aap is noor ko apne mureedo'n mein (is qabar se) taqseem farmate hain. Jitna unke saath kisi ko talluq hota hai, itna hi is noor se isko hissa milta hai aur yehi Maulwi Yusuf Sahab Nabi ﷺ ki qabar ke paas baith kar muraqeba kiya karte the.

Ye amal inka ahle quboor se faiz o madad haasil karne ka tareeqa hai. Halaa'nke aisa tasawwur karna Allah Ta'ala ke saath shirk karna hai aur Bande o Rabb ke darmiyan waasta pakadna hai.

Honiko Naam Jo Qabro'n Ki Tijaarat Karke Kya Naa Bechoge Jo Mil Jaae'n Sanam Patthar Ke?

- m. Bait, jiska istemal soofiya ke turq aur mazahib karte hain ye saraasar man-ghadat andaaz hai. Islam mein sirf Sahaba Ikram ﷺ ki bait Rasool Allah ﷺ aur musalmano ki bait apne khalifa se karne ka subot milta hai. Iske alaawa aur kis bait ka suboot islam mein nahi.
- n. Janab Shaikh Muhammad Iliyas Sahab (baani e Tableeghi Jamat) ke walid Muhammad Ismail ki jab wafat hui to logo'n ki kasrat ki wajah se kai baar unke janaaza ki namaz padhi gai. Isi dauraan ek saheb e idraak ne suna ke janaza keh raha hai ke mujhe jaldi le chalo, main be-had sharmidan hu'n. Kyou'nke Rasool Allah ﷺ aur Sahaba Ikram ﷺ mera intezaar kar rahe hain.⁶⁶

“Waah! Mazaa aagaya. Abu Bakar o Umar o Usman o Ali ﷺ ki mayyato'n se to aisee awaaze'n naa aasakee'n”.

- o. Shaikh Abul Hasan Ali Miya'n Nadwi ne kitab “Seerat Ahmad Barailwi Shaheed” mein likha hai ke unho'n ne Ramzan ki 27th shab ko ibaadat karne aur poori raat jaagne ka irada kiya tha. Magar inpar neend ghalib

⁶³ Sawanhe Qasmi: V1 P32

⁶⁴ Sawanhe Yusuf: P144-146

⁶⁵ Tareekh Dawat o Azmiyat: V4 P134

⁶⁶ Seerat Muhammad Yusuf: P63; Maulana Iliyas Ki Deeni Dawat: P39; Sawanhe Muhammad Yusuf: P68

aagai, is dauran unke paas 2 aadmi aae. Unho'n ne unke dono hath pakad kar inko uthaaya aur jagaaya. Jab wo neend se bedar ho gae to dekha unki daae'n jaanib Rasool Allah ﷺ aur baae'n jaanib Hazrat Abu Bakar Siddiq رضی اللہ عنہ baithe hain.

Phir Nabi ﷺ ne unse kaha: Aye Ahmad! Utho, jaldi ghusl karlo. Syed Ahmad ne jaldi jaldi ghusl kar liya, paani thanda tha. Unho'n ne isi se ghusl kiya, phir inko mukhaatib karte hue Rasool Allah ﷺ ne farmaya: Aye mere bete! Ye lailatul qadar hai. Lehaza isi raat mein Allah Ta'ala ke zikar aur dua o munajaat mein mashghool ho jaa bete, ye keh kar Rasool Allah ﷺ aur Hazrat Abu Bakar رضی اللہ عنہ wapas chale gae.⁶⁷

“Halaa'nke lailatul Qadar ka yaqeen khud Nabi ﷺ ko hi apni hayat e mubaaraka mein nahi tha. To ab ye takhsees kyou'n? Kya na'auzubillah Nabi ﷺ insaaf pasand naa the?”

- p. Ek shakhs ne mere walid ke paas 80 ashrafiya'n amaanat rakhee'n aur kaha ke agar zaroorat padey to kharch kar lena, main wapas aakar le lunga. Unke jaane ke baad Madina Munawwara mein tangi ziyada pesh aai. Mere walid ne wo raqam kharch kar daali. Jab wo wapas aae to apni raqam talab ki, walid sahab ne kal ka waada kar liya aur raat ko qabar e athar par hazir hokar ajezi ki.

Kabhi qabar shareef ke paas dua karte, kabhi mimbar shareef ke paas, isi tarha tamaam raat guzar gai. Subha ke qareeb Huzoor ﷺ ki qabar e athar ke paas dua kar rahe the ke andhere mein ek shakhs ki awaaz suni wo keh raha tha: Abu Muhammad! Ye lelo, mere walid ne hath badhaaya to unho'n ne ek thaili di jisme 80 ashrafiya'n thee'n.⁶⁸

Tableeghi Jamat ke an-padh aur saada log apni tableeghi tafrihaad o siyaahat mein chote baccho'n aur hale o ayaal ko akela chodkar chale jaate hain, inka koi pursaana e haal nahi hoga. Ye log taweel muddat tak jo kabhi saalo'n par bhi mushtamil hoti hai apne baal baccho'n ko akela o be-sahaara chod kar nikal jaate hain. Zaroorat padne par aise kai waqaaat bayan kiye jaa sakte hain.

Doosri taraf haqeeqat ye hai ke khwahish e nafsaani ke fitne mein khud Jamaat e Tableegh padee hui hai. Is liye ye tableegh waale dar-asal ilm se korey hain aur bidat o khurafaat par inka amal hai aur ye soofiya ke 4 tareeqo'n ki bidat mein khud bhi padey hue hain aur doosre logo'n ko bhi is bidat ki dawat dete hain. Yaane 1. Chishtiya 2. Qadariyya 3. Soharwardiya 4. Naqshebandiya. Is jamat ke ameer Inaam ul Hasan unhi chaaro'n tareeqo'n par logo'n se bait lete hain.

Shaitan ko gunah se bidat ziyada mehboob hai. Is liye ke gunah se tauba karli jaati hai, lekin bidat se tauba nahi ki jaati. Kyou'nke bidat par amal karne waala is amal ko sawab samajh kar karta hai aur is amal ko deen ka hissa aur juz samajhta hai. Is liye wo isse tauba nahi kar paata aur saare tableeghi bhai isi ka shikar hue hain. Allah Paak unhe'n jald az jald tauba karne ki hidaayat de. Ameen

3. Khwab Nabuwat Ka Hissa:

Janab Shaikh Muhammad Iliyas Sahab baani Tableeghi Jamat ne ek baar apne mureedo'n se farmaya: Khuwab nabuwat ka 46th hissa hai. Phir farmaya: aajkal khuwab mein mujh par uloom e saheeha ka ilqaa⁶⁹ hota hai. Is liye dua karo ke mujhe ziyaada neend aae. Aapne farmaya: is tableegh ka tareeqa e kaar bhi mujh par khuwab mein munkashif hua (isi liye Quran o Sunnat kahee'n se iski taeend nahi milti. Agar khuwab ki bajaae Quran o Sunnat se tareeqa liya hota to koi baat bhi hoti) aur Allah Ta'ala ka irshad hai:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

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⁶⁷ Seerat Ahmad Barailwi Shaheed

⁶⁸ Wafaa

⁶⁹ T: Ghaib se dilme daalna; Wo baat jo dil mein khuda daale

⁷⁰ Malfuzat Maulwi Iliyas: P51-52

ki tafseer mujh par ilaqa hui, jis tarha se ambiya ko hoti thi.

Khuwab mein uloom e saheeha o ahkamaat e sharaiyya ka wuqoo o nuzool sirf Ambiya ﷺ ka hissa tha, jo nabuwwat ke band hone se band ho gaya. Khuwab nabuwwat ka hissa sirf Ambiya ke liye hota hai, doosro'n ke liye nahi. Ambiya ka khuwab wahee hota hai. Unho'n ne kaha ke Hazrat Ibrahim ؑ ka apne bete ko zibah karne ka hukum khuwab mein mila tha. Khuwab ko nabuwwat ka 46th hissa kaha gaya hai. Isse muraad Nabi e Kareem ﷺ ke apne khuwab hain. Wo is tarha ke nabuwwat ki muddat 23 saal hai. Isme pehle 6 maah Aap ﷺ ko sacche khuwab aate rahe the aur is muddat mein sirf khuwab mein wahee aati thi.

Is muddat ke baad bedaari mein bhi aapko wahee aana shuru hogai aur 6 maah 23 saal ki muddat ke 46th hissa bante hain. Is ma'ane se hadees ka mafhoom ye hoga ke Aap ﷺ ki nabuwwat ka poora arsa jo 23 saalo'n par muheet hai, iska 46th hissa khuwabo'n par mushtamil tha. Jo misl subha ki raushni ke saheeh aur sacche nikalte the. Is lehaz se sacche khuwab Aap ﷺ ke baad kisi ke liye nabuwwat ka hissa nahi ho'nge.⁷¹

4. Murdo'n Ka Kalaam Karna:

Ek saheb e kashf Hazrat Hafiz Zamin ke mazar par fateha padhne gae, baad fateha kehne lage ke bhai ye kaun buzurg hain. Bade dillagi baaz hain, jab main fateha padhne lagaa to mujhse farmaya ke jaao, kahee'n murdo'n par fateha padho, yaha'n zindo'n par fateha padhne aae ho, ye kya baat hai? Tab logo'n ne batlaaya ke ye Shaheed hain.⁷²

“Jabke Hazrat Hamza ؑ (shaheedo'n ke sardar) ki qabar se to aaj tak aisa waaqea runuma nahi hua”.

5. Asmaan Se Roti Utarna:

Shah Waliullah apne yaa apne walid ke mutalliqlikhte hain ke ek roz mujhe bohot hi bhook lagi, maine Allah Jalle Shanahu se dua ki to maine dekha ke Nabi ﷺ ki rooh e muqaddas asmaan se utri aur unke saath ek roti thi. Goya Allah Jalle Shanahu ne Nabi e Akram ﷺ ko irshad farmaya ke ye roti mujhe marhammat farmae'n.⁷³

Isi tarha ka ek aur qissa likha hai ke Shah Waliullah bimaar hogae, khuwab mein Nabi e Kareem ﷺ ki ziyarat hui. Aap ﷺ ne farmaya: Bete! Kaisi tabiyat hai? Iske baad shifa ki bashaarat ataa farmai aur apni dadhi mein se 2 baal a'ata farmae. Mujhe usi waqt sehat hogai aur jab meri aankh khuli to dono baal mere hath mein the.⁷⁴

“Wo baal yaa mue Mubarak aaj kaha'n hain? Kyou'nke aisee mubaarak cheez ko hifaazat se rakhi jaati hai”

Fazael e Amaal mein is tarha ke kai waqeaat likhe hue hain, jisse andaaza hota hai ke Fazael e Amaal aur uske phaelaane waalo'n ke aqeede ke mutabiq:

6. Nabi ﷺ ghaib jaante hain.

1. Museebat zada ki mada ko ba-nafs e nafees poho'nch jaate hain.
2. Ghair mohrim aurto'n ke mu'n aur pet par hath pherte hain.
3. Badalo'n mein safar karte hain.
4. Sood-khor jab Allah ki pakad mein aae to Aap ﷺ madad ke liye poho'nch jaate hain.
5. Haalat e bedaari mein logo'n se mulaqaate'n karte aur wasiyyat farmate hain.

7. Akabireen e Tableeghi Jamaat Ke Saamne Sawaal Karna Manaa Hai:

Ab is qadar ajeeb o ghareeb aur hairat angez fazaal padhne ke baad koi bhi aam padha likha aadmi ho to iske zahen mein kai sawalaat janam le sakte hain. Lekin idhar ek mas-ala ye bhi hai ke sawal kinse kiye jaae'n? Agar

⁷¹ Sharah as Sunnah by Imam Baghawi

⁷² Arwah e Salaasa: Hikayat Number: 205

⁷³ Fazael e Amaal: P797

⁷⁴ Fazael e Amaal: P797

kisi aam tableeghi fard se poocha jaae to wo kehte hain ke jao ulama se pooch aur unke ulama ke paas jaae'n to wo kehte hain ke tum aam aadmi ho aur tumhe'n aise sawalaat karne ki ijaazat nahi hai. Tum Mein aqal hai hi kitni waghaira waghaira.

Aur taqreeban tamaam akabireen e jamat, ba-shamool Maulana Salman Nadwi Sahab, Maulana Anzar Shah Qasmi aur Maulana Akbar Shareef Sahab waghaira ka yehi nazariya hai. Halaa'nke islam ki talimat aisee hain ke wo ek aam shakhs, agarche wo kafir hi kyou'n naa ho isey bhi haq deti hain. Ke wo sawal kar sakta hai aur apne dil ka itmenan kar sakta hai.

Chunache aap dekh le'n ke jab Hazrat Umar Farooq رضي الله عنه khutba dene aae to aam logo'n ne sawal kiya ke sab logo'n ko chaadar 1-1 mili aur isse aapka kurta nahi ban sakta tha. Lekin Aapka kurta mukammil hai, bataiye ye kaise bana? Aapne jawab diya ke iska jawab mera beta Abdullah رضي الله عنه dega to unho'n ne bataaya ke apne hissa ki chaadat bhi unho'n ne apne walid ko dedi hai.

Isi tarha deen ke maamle mein Hazrat Abu Bakar Siddiq رضي الله عنه se jab daadi ki wiraasat ka mas-ala poocha gaya to unho'n ne laa-ilm ka izhaar kiya (halaa'nke aap Khalifa al Waqt the) kyou'nke isse qabl ye mas-ala kabhi naa aaya tha, to phir aam Sahaba Ikram رضي الله عنهم se pooch kar hal bataa diya.

Isi tarha Hazrat Umar Farooq رضي الله عنه ko dauran e khutba ek aam aurat ne khade hokar challenge kar diya ke aap kaun hote ho Haq e Meher muqarrar (fix) karne waale, jabke Allah ke Rasool ﷺ ne nahi kiya. Balke Nabi ﷺ ne ziyada se ziyada aur kam-se-kam diya hai. Is par Hazrat Umar Farooq رضي الله عنه ne bajaee seekh-paa⁷⁵ hone ke aur ghussa mein isko beizzat karne ke fauran apni ghalati tasleem karli aur kaha ke Allah ki qasam! Har shakhs Umar se ziyada jaanta hai. Ye tareekhi alfaaz Hazrat Umar Farooq رضي الله عنه ki azmat ko saabit karte hain.

Isse inka muqam badh gaya aur deen ke maamle mein aajezi aur inkesaari waazeh ho gai, lekin aaj ke maulwi hazraat ghussa mein ulta sawaal karne waale ko hi jhidak dete hain. Kya Hazrat Umar Farooq رضي الله عنه ne is aurat ko koi sazaa di thi? Kya baad mein kisi bhi mauqa par isey zaleel karne ka program banaaya? Kya apne dil mein iske baare mein koi bughz o keena rakha? Agar nahi to hamare tableeghi maulwi aisa kyou'n karte hain? Aur deen mein tehqeeq karne waale ko ruswa karne ka program kyou'n banaate hain? Halaa'nke Hazrat Abdullah bin Umar رضي الله عنه se kisi ne ehraam mein moharramaat ke baare mein sawal kiya to Aap رضي الله عنه ne apna fatwa hadees ki raushni mein de diya.

Phir saail⁷⁶ ne kaha ke Hazrat is baare mein aapke walid (Hazrat Umar رضي الله عنه) to aise aur aise kehte hain. Aap رضي الله عنه ne jawab diya ke mere walid is maamle mein hujjat hargiz nahi ban sakte. Kyou'nke mere paas Nabi ﷺ ki saheeh hadees maujood hai. Ab zara so'nchiye ke kya Hazrat Abdullah bin Umar رضي الله عنه ne apne baap Hazrat Umar رضي الله عنه ki beizzati kardi? Yaa phir is jawab se deen ke maamla, yaane shariyat mein koi daraad padh gai? Yaa baap bete, dono mein se kisi ka muqam ghat gaya, hargiz nahi, balke deen ko taqwiyat mili aur saheeh mas-ala logo'n mein aam hogaya.

Isi tarha aur to aur khud Hazrat Umar Farooq رضي الله عنه bhi deen ke maamle mein koi baat hoti to baghair tehqeeq ke naa hi khud amal karte aur naahi isey aam hone dete, jaise ke ek Sahaabi رضي الله عنه ka waaqea hai ke wo aapke ghar aae aur darwaze par 3 dafa'a dastak di, jab koi jawab naa mila to wapas palat gae. Ittefaaqan aap bhi usi waqt ghar se nikale isey dekha, maamla maloom hone par istifsaar kiya ke 3 dafa dastak dene waali baat kyou'n-kar ho? To Sahabi رضي الله عنه ne jawab diya ke Nabi ﷺ ki hidaayat hai.

⁷⁵ T: Bhadakna, Josh mein aana

⁷⁶ T: Sawal karne waala

Yaane Hadees e Rasool ﷺ hai. to Hazrat Umar Farooq رضي الله عنه inko lekar chaley aur kaha ke iska suboot do, koi gawah pesh karo, warna saza du'nga. To Sahabi رضي الله عنه ne deegar Sahaba Ikram رضي الله عنهم ki gawahiya'n dilwae'n, tab jaakar Hazrat Umar Farooq رضي الله عنه ko itmenan hua aur unho'n ne bhi is mas-ala ko tasleem kar liya.⁷⁷

Lekin aaj agar kisi baat yaa amal ka suboot ulama se talab kiya jaae to galiya'n sunne ko milti hain aur gustakh o be-adab hone ka certificate muft mein milta hai. Yehi wajah ahi ke aaj ummat e muslim amein is qadar tafreeqy baazi hai. Deeni mawaad, bil-khusoos ahadees mein tehreef aur za'ef ahadees ka izaafa mumkin hua. Ulama ki ek doosre se nahi banti aur ulama e ikram saheeh andaaz mein koi bhi islami block ka nahi ban saka.

Jabke dushman Yahood o Nasaara aaj bhi musalmano ko *min hais al qaum*⁷⁸ek jaan kar unke khilaf apni jung jaari rakhe hue hain. Unki Isaai aur Yahoodi missionaryaa'n kaam kar rahi hain aur wo logo'n ko laalach aur taaqat o shabaab ke bal-bootey par apne mazhab par laane ki an-thak koshishe'n kar rahe hain. Lehaza hame'n bhi badi hoshiyaari se deen par kaar-band rehna hai. Allah ne farmaya:

Ab Quran Ke Baad Kis Cheez Par Imaan Laaoge.⁷⁹

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Aur Nabi ﷺ ne farmaya:

Main tumhare darmiyan 2 cheeze'n chode jaa raha hu'n. Jab tak unhe'n mazbooti se pakde rahoge kabhi gumrah naa hoge aur wo hain: Allah ki kitab aur meri sunnat.⁸⁰

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَفُتِلُوا مَا تَمَسَّكْتُم بِهِمَا كِتَابُ اللَّهِ وَسُنَّتِي

Agar Tableeghi Jamat waale ab bhi sacchai ko tasleem naa kare'n aur jo khurafaat Tableeghi Nisaab mein maujood hain, inko nikalne mein der kare'n aur ummat ko isi tarha gumrah karne par tuley rahe'n to inko jaan lena chaahiye ke Suran Baqarah: 170 sirf usi waqt ke mushrikeen o munafeqeen ke liye nazil nahi ki gai thi, balke wohi ayat in par bhi saadiq ajaaegi. Lehaza wo uske anjam ke liye taiyaar ho jaae'n. Chunache Irshad e Baari Ta'ala hai:

Aur Unse Jab Kabhi Kaha Jaata Hai Ke Allah Ki Naazil Karda Kitab Ki Tabedaari Karo To Jawab Dete Hain Ke Ham To Us Tareeqa Ki Pariwee Kare'nge Jis Par Hamne Apne Baap Daado'n Ko Paaya Hai, Go Unke Baap Daadey Be-aqal Aur Gum Karda Raah Hi Ho'n.⁸¹

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

8. Aabaa Parasti:

Aaj bhi agar ahle bidat ko samjhane ki koshish ki jaae ke in bidat ki deen mein koi asal nahi to wo yehi jawab dete hain ke ye rusoom o riwaaj to hamare baap daada se chale aarahe hain. Halaa'nke baap, daadey bhi deeni baseerat se be-behra aur hidayat se mehroom reh sakte hain. Isi liye Dalaal e shariyat ke muqable mein aabaa parasti yaa apne aimma o ulama ki paerwee ghalat hai. Allah Ta'ala musalmano ko is daldal se nikaale. (Ameen)

Main hamesha aapko kehta aaya hu'n ke har musalman ko chaahiye ke wo tableeghi kaam kare, kyou'nke ye iska farz banta hai, wajah ye hai ke ab koi Nabi aane waala nahi hai. Nabiyo'n ka ye kaam ab hame'n karna hai. Iski daleel Hajjatul Wida'a ke mauqe par Aap ﷺ ka wa'az hai. Jab Aap ﷺ ne (1, 40,000 se ziyaada) Sahaba Ikram رضي الله عنهم se poocha tha:

Kya maine Allah Ta'ala ki amaanat aap tak poh'nchaadi aur risaalat ka haq adaa kar diya?

هَلْ بَلَغْتُ الرِّسَالَةَ وَآذَيْتُ الْأَمَانَةَ؟

⁷⁷ Bukhari:

⁷⁸ T: Qaumo'n ke lehaaz se

⁷⁹ Surah Mursalat: 50

⁸⁰ Mustadrak Haakim; Muwatta Imam Malik

⁸¹ Surah Baqarah: 170

Tamaam Sahaba Ikram رضي الله عنهم ne iska iqraar kiya to Allah ke Nabi ﷺ ne us waqt Allah ko gawah karte hue 3 martaba farmaya:

Aye Allah! Gawah rehna, Aye Allah! Gawah rehna, Aye Allah! Gawah rehna.

اَللّٰهُمَّ اَشْهَدُ، اَللّٰهُمَّ اَشْهَدُ، اَللّٰهُمَّ اَشْهَدُ، ...

Aur uske aagey ahem tareen baat ye ke farmaya:

Hazereen un logo'n tak jo-ke yaha'n maujood nahi aen (muraad poori ummat hai) ye paeghaam (deen) poh'nchade'n.

فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبِ.

Aur phir ham sab ba-khoobi jaante hain ke is farz ko nibhaane ke liye Sahaba Ikram رضي الله عنهم ne zindagi bhar ke liye apne Nabi ﷺ ka mehboob shaher choda. Apne kunbe chodey, aur deen ki ashaa-at ke liye duniya mein phail gae. Kya Tableeghi Jamat waale apni 100 saala zindagi mein ek bhi aisee milsaal pesh kar sakte hain?

Inko ye maloom tha ke Masjid e Nabawi ﷺ ki ek namaz tamaam deegar masaajid mein padhi gai 1000 namazo'n se behtar aur baitullah ki namaz 1,00,000 namazo'n se behtar hai (yaane 1000 aur 1,00,000 guna sawab hota hai) Lekin wo apna haqeeqi maqsad samajh gae aur duniya mein phail gae. Lehaza aaj log tehqeeq se ye baat saabit karte hain ke duniya ke falaa'n ilaaqa mein falaa'n sahabi ki qabar mil aur falaa'n mein falaa'n ki. Isse in azeem o paak nufoos ke kaam ka andaaza ba-khoobi lagaaya jaa sakta hai.

Aur phir ahadees ki raushni mein ye baat badi waazeh ho chuki hai ke Ambiya ki wiraasat sirf ilm hai, jokyeh ulama e waqt haasil karte hain. Koi maal o daulat nahi aur naa wo wiraasat taqseem hoti hai. Lehaza ye kaam ab hamare zimme hai aur chalte-chalte Nabi ﷺ ki ek aur hadees bhi sun le'n, jisme Aap ﷺ ne tamaam afraad e ummat ko ye kaam karne ka ehssaas dilaaya hai aur farmaya:

Meri taraf se poh'nchado (tableegh kardo) khwah ek hi aayat kyou'n naa ho.

بَلِّغُوا عَنِّي وَلَوْ آيَةً.

Lehaza ye Ambiya waala kaam to hame'n karna hai, lekin Quran o Sunnat ki raushni mein. Kyou'nke taqreeban 1450 baras se har juma mein ye baat dohraai jaati hai aur ham sunte bhi hain:

“Sabse acchi baat (kalaam) Quran hai aur sabse accha tareeqa Nabi ﷺ ka hai”.

فَإِنَّ خَيْرَ الْخَيْرَاتِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“Aur (deen mein) har nai baat buraa kaam hai aur sab burey kaam bidat hain aur har bidat gumrahi hai aur har gumrahi aag mein le jaati hai”.

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Lehaza Quran ko taaq mein rakh kar sirf zaeeef ahadees aur buzurgaan e deen ke waqaaat ke zariye akabireen e jamaat ki baato'n aur khuwabo'n ki duniya mein baskar ye kaam naa hoga. Ye jo afaat Jamaat e Tableegh par aati hain, inka sabab Quran ki ayato'n ko apne mafaad ke liye tod-marodh kar bayan karna hi hai.

9. Ulama e Deoband Ka Aqeeda Wahdat ul Wujood:

Haji Imdadullah Mohajir Makki se kisi shakhs ne ye sawal poocha ke Janab Qasim Sahab Nanotwi motaqidaan e wahdat ul wujood ko mulhid o zindeeq kehte hain aur unke mureed Maulwi Ahmad Hasan ka bhi yehi nazariye hai. Is tarha Janab Rasheed Ahmad Gangohi o Maulwi Muhammad Yaqoob isi maslak par hain.⁸²

⁸² Shamaaem e Imdadiya: Hissa 3: P97

Ab Haji Imdadullah Mohajir Makki ka jawab suniye, farmate hain: Mas-ala Wahdat ul Wujood haq o saheeh hai is mas-ala mein koi shak o shubha nahi hai. Faqeer o mashaaeq e faqeer aur jin logo'n ne faqeer se bait ki hai, sabka eteqaad yehi hai. Maulwi Qasim Sahab Nanotwi, Maulwi Muhammad Yaqoob Sahab aur Maulwi Ahmad Hasan Sahab waghaira faqeer ke azeez hain aur faqeer se talluq rakhte hain. Kabhi khilaf e eteqaad mashrab mashaaeq e tareekh khud maslak ikhteyar naa kare'nge.⁸³

Shayad koi ye sochey ke mureed is mas-ala ko mulhidiyyat aur zindeeqiyat keh rahe hain aur peer isko islam keh rahe hain, ye to peer o mureed ka waazeh tazaad hai. Halaa'nke ye baat nahi Haji Imdadullah Mohajir Makki iski tashreeh you'n karte hain. Janna chaahiye ke Abd o Rabb mein a'ainiyat⁸⁴ haqeeqi lughawi ka jo eteqaad rakhe aur ghairiyat ka jajme'e⁸⁵ wajoooh inkaar kare mulhid o zindeeq hai.⁸⁶

A'ainiyat e haqeeqi lughawi kufr hai aur a'ainiyat haqeeqi istelahi islam hai.

Waise agar kisi aur jagah aapko Haji Imdadullah Mohajir Makki aur ulama e deoband mein ikhtelaf nazar aae to aap unke aqwaal mein tatbeeq de de'n. Aap ye keh sakte hain ke Haji Imdadullah Mohajir Makki ka ye bayan ke mas-ala wahdatul wujood mein ye muridaan mere ham khayal hain. Bilkul durust hai aur muridaan ne taqiyya kiya hai. Jiski talqeen khaas kar is masal e wahdat ul wujood mein khud Haji Imdadullah Mohajir Makki ki hai. Farmate hain: Ye mas-ala wahdat ul wujood aisa nahi hain, balke is mein tasdeeq e qalbi o tayaqqan⁸⁷ o zuban ro-ke rakhna wajib hai.

Sochiye, agar ye islam hai to iski tableegh (Meri taraf se poh'nchado (tableegh kardo) khwah ek hi aayat kyou'n naa ho) to ham par farz hai, kyou'nke kisi ko chaahe ek mas-ala hi aata ho, isko poh'nchaana tableegh karna is par farz hai, naake zuban ko ro-ke rakhna waajib hai. Kya ye Nabi ﷺ ka irshad nahi hai?:

Jis aalim ne ilm ko chupaaya qiyaamat ke din isko aag
ki lagaam pehnaa kar laaya jaaega.⁸⁸ مَا مِنْ رَجُلٍ يَحْفَظُ عِلْمًا فَكُتِمَتْهُ إِلَّا أَتَى بِهِ يَوْمَ الْقِيَمَةِ مُلْجَمًا بِلِجَامٍ مِنْ نَارٍ.

Kya Allah Ta'ala ne haq chupaane ki aadat yahoodiyo'n ki bayan nahi ki?

Tumhe'n Ilm Bhi Hota Hai Aur Tum Haq Ko Chupaate
Ho.⁸⁹

تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

Kya mas-ala wahdat ul wujood haq nahi ke iska chupaana aur zuban ro-ke rakhna wajib hai. Halaa'nke unke nazdeek bhi ye mas-ala waqai haq hai, lekin unke yaha'n baaz masaael ko bayan karna kufr hai. Jaisa ke Haji Imdadullah Mohajir Makki farmate hain:

Jisne israar e raboobiyyat bayan kiye, usne kufr kiya

مَنْ صَرَّحَ بِإِسْرَارِ الرُّبُوبِيَّةِ فَقَدْ كَفَرَ.

Farmaya ke: "Chupaana uska laazim hai aur ifshaa⁹⁰ uska najaaez hai".⁹¹

So'nchiye Allah ke Rasool ﷺ to farmate hain: Deen asaan hai.

Yaha'n awaam to awaam ulama e zaahir bhi iske idraak⁹² ki quwwat nahi rakhte. Kya ye nazariya is nemat ka hissa nahi jisko Allah Ta'ala ne mukammal karke farmaya:

⁸³ Shamaaem e Imdadiya: Hissa 1: P32

⁸⁴ T: Asal zaat yaa asal haqeeqat

⁸⁵ T: I was unable to understand the word in urdu book

⁸⁶ Shamaaem e Imdadiya: Hissa 3: P97

⁸⁷ Shamaaem e Imdadiya: Hissa 3: P97

⁸⁸ Ibne Majah; Saheeh Jaame al Sagheer: 5713

⁸⁹ Surah Aale Imran: 71

⁹⁰ T: Zahir karna, Faash karna, Ashkaar karna

⁹¹ Shamaaem e Imdadiya: Hissa 1: P32

⁹² T: Paana, Daryaafat karna, Faham, Rasaai

Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Aur Tum Par Apni Nemat Ko Mukammal Kar Diya Aur Deen e Islam Ko Tumhare Liye Pasand Kar Liye Hai.⁹³

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Halaan ke ye is nazariya ko is nemat ka hissa to tasleem karte hain, lekin kehte hain ke ye khaas nemat tandrust logo'n ke liye hai, jaisa ke farmate hain: Har chand nemat khush-gawar ho saheeh o tandrust ko isse lazzat o halaawat⁹⁴ haasil hoti hai aur mareezo'n ko talaq nagawaar lagti hai. Balke unke liye zaher e qatil hai.⁹⁵

Yaane deen ka ye hissa (mas-ala wahdat ul wujood) sirf soofiya ke liye hai. Wohi tandrust hain, wohi is nemat ko istemal kar sakte hain, baaqi tamaam logo'n ke liye ye nazariya zaher e qatil hai.⁹⁶

10. Ibne Arabi Aur Wahdat ul Wujood:

Wo is eteraaz se you'n jaan chudwaate hain ke is nazariye ki tableegh Allah ne Nabi ﷺ ke zimme aur Nabi ﷺ ne ye khidmat Ibne Arabi ke supurd kardi. Chunache Ibne Arabi likhta hai ke: Jo kuch maine *Fusoos ul Hikam* mein likha hai, ye sab kuch maine manaami kashf ke zariye Aap ﷺ se suna, Aap ﷺ ne mujhe farmaya:

*Ye kitab Fusoos ul Hikam hai, tum isey le jaao, taa-ke wo log isse khoob faaeda uthaaen.*⁹⁷

هَذَا كِتَابُ فَصُوصِ الْحِكْمِ خُذْهُ وَاخْرُجْ بِهِ إِلَى النَّاسِ يَنْتَفِعُونَ بِهِ.

Ye kitab aqeeda Wahdatul Wujood se bhari padee hai. Jisse faaeda uthaane ke liye logo'n ke saamne pesh kiya gaya.

Sochiye, jis nazariye ki ashaa-at Ahed e Sahaba (رضي الله عنهم) mein to gumrahi ka sabab ban rahi thi, magar ab wohi gumrahi Ibne Arabi ke ahed mein Nabawi Hukum ke zariye imaan ki aala takmeel kaa baais ban rahi hai. Isi tarha jis nazariye ko Nabi e Akram ﷺ, samjhaane aur Sahaba Ikram (رضي الله عنهم) samajhne se qaasir rahe, ab kaun maa'i ka laal Nabi ﷺ ke baad aisa paeda hua, jisne is nazariye ko samjhaya aur logo'n ne samajh bhi liya.

Unke baqaul Ibne Arabi ne samjhaya aur khaas khaas soofiya ne samjha, baaqi sab jaahil hain. Isi liye Haji Imdadullah Mohajir Makki farmate hain: Naa-ahel ko hamari kitab dekhna haraam hai.⁹⁸

11. Mehnat Kis Par? Tableeghi Jamat Ki Saari Mehnat Fazaael Par Aur Masa'ael Se Be- raghbati

Aap dekhe'n ke Tableeghi Jamat kuffar ko musalman banane ke bajae musulmano ko soofi banaane ki an-thak mehnat kar rahi hai. Aur ye log be-namazi ko sirf namazi hi nahi, balke uske saath saath pakka soofi bhi banaa dete hain. (Soofi se muraad aqeeda Wahdatul Wujood, nazariya Hulool yaane AuliyaAllah mein hi nahi, har cheez mein Allah ki rooh ka hulool ho jaana waghaira, aqaaed waale log hain)

Doosri baat ye ke Tableeghi Jamat ki saari mehnat khudsaakhta fazaael par hai, yaha'n tak ke aqaaed ke ahem tareen masa'ael jo-ke ek musalman ke liye bohot zaroori hain in par unki tawajjo hi nahi jaati. Tahiyatul Masjid naa padhte hain aur naahi targheeb dilate hain. Safo'n ko seedhi rakhne ka unke yaha'n koi tasawwur hi nahi.

Jiska Nabi ﷺ har namaz mein khaayl rakhte the. Aur aghaaz e imamat se pehle mukhtadiyo'n ki taraf mudh kar dekhte aur jab tak saff seedhi naa ho jaati, namaz shuru naa karte the. Jabke ye log aisee saabit shuda sunnato'n ko chod kar bidati amaal ki targheeb dilate hain, jisey farz namazo'n ke baad ijtemaai dua'o'n ka ehtemaam o iltezaam karna jo-ke qata'an sunnat se saabit nahi hai. Salam pherne ke baad sar par hath ka rakhna aur ghair saabit

⁹³ Surah Maeda: 3

⁹⁴ T: Mithaas, Sheerni, Lazzat

⁹⁵ Shamaaem e Imdadiya: Hissa 1: P32

⁹⁶ Shamaaem e Imdadiya: Hissa 1: P32

⁹⁷ Fusoos ul Hikam: P29

⁹⁸ Shamaaem e Imdadiya: Hissa 1: P35

shuda zikar karna aur jo azkaar sunnat se saabit hain wo naa khud apnaate hain aur naa hi kisi doosre ko mauqa faraaham karte hain.

Balke karne waale ke khilaf mahaaz araai shuru kar dete hain. Phir bhi iske bar-aks Maulana Zakariya Sahab farmate hain ke: Ghubaar ki haalat hai, pataa nahi ke gadhe par sawar the yaa ghode par. Ghubar ke saaf hone par pataa chalega ke kya hai.⁹⁹

Halaa'nke ye misaal in par bhi itni hi fit baithti hai, jitni ke wo doosro'n par mantabiq¹⁰⁰ karte hain aur phir jab inko Maulana Syed Merajuddin Rabbani ne aaina dikhaya, jisme unki aur unki jamat ki asal shakal nazar aati hai to phir Maulana Anzar Shah Qasmi Sahab se lekar Maulana Akbar Shareef Sahab aur phir unke hazaaro'n akabireen hatta ke Maulana Salman Nadwi Sahab bhi isko maan-ne ki bajaee elaan e jung karte hain, ye unki taaleem o tarbiyat ka nateeja nahi to aur kya hai?

⁹⁹ Fazaal e Zikr: P34

¹⁰⁰ T: Baraabar, Muafiq

Fiqa e Hanafi Par Ek Nazar

Aaiye ab ham unki fiqa par ek nazar daalte chale'n. Yaha'n ham tawaalat ke khof se sirf aur sirf namaz ke chand masaael par baat kare'nge. **To** pataa chalega ke Quran o Hadees ki kis tarha mukhalifat karti hai, halaa'nke Musalman ka Quran aur Saheeh Hadees ke alaawa aur koi zariya e najaat hi nahi hai. Aaj ke hanafi apne hi maslak ke choti ke ulama ke aqwaal bhi maan-ne ko taiyaar nahi, jiska zikar hamne pehle bhi kar diya hai.

1. Saheeh Auqaat e Namaz:

Isi tarha namazo'n ke saheeh auqaat mein bhi lehaz nahi rakha gaya. Aajkal jo marwajja¹⁰¹ waqt hamare mumaalik mein hai isey bataane ki zaroorat nahi. Albatta saheeh ahadees ki raushni mein asal waqt likh dete hain, taa-ke koi tashnagi¹⁰² baaqi naa rahe.

Hazrat Ayesha رضي الله عنها se riwayat hai:

Nabi ﷺ fajr ki namaz padhte to aurte'n bhi apni chadaro'n mein lipat kar Aap ﷺ ke saath namaz mein shamil ho jaatee'n. Phir (salam ke baad) apne gharo'n ko laut jaatee'n aur andhere ki wajah se koi shakhs unhe'n pehchaan nahi sakta tha.¹⁰³

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْفَجْرَ فَتَشْهَدُ مَعَهُ نِسَاءٌ مِّنَ الْمُؤْمِنَاتِ مَتَلَفَعَاتٌ بِمُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ مِّنَ الْعَالَمِينَ.

Hazrat Abul Minhaal Sayaar bin Salaama kehte hain ke main apne walid ke saath Hazrat Abu Zar Aslami رضي الله عنه ke paas hazir hua to mere walid ne unse poocha ke Rasool Allah ﷺ farz namaz kis waqt padhte the? Farmaya: Dopaher ki namaz jisko tum log oola kehte ho, us waqt padhte jab suraj sar se dhal jaata. Aur Asar ki namas us waqt padhte ke hamse koi shakhs namaz ke baad Madina Munawwara ke sabse door hisse mein apne ghar poho'nchta to abhi sooraj maujood hota tha aur Maghrib ki namaz ka waqt main bhool gaya hu'n (jabke Hazrat Jabir bin Abdullah رضي الله عنه ne apni riwayat karda hadees mein Maghrib ka waqt ghuroob e aftaab bayan kiya hai.¹⁰⁴)

Aur Isha ki namaz, jisey tim log a'atmah kehte ho, der se padhan pasand farmate the aur Aap ﷺ isha ki namaz se pehle naa sotey aur uske baad (bilaa zaroorat) baate'n karna naapasand farmate the. Aur Subha ki namaz se us waqt pherte the jab aadmi apne saath baithne waale ko ba-mushkil pehchaan sakta tha. Aur Aap ﷺ namaz mein 60-100 ayaat tak padhte the.¹⁰⁵

Yaane Fajr mu'n andhere padh lete the aur 100 ayaat padhne mein kitni der lagti hai, iska andaaza lagaana mushkil nahi hai aur aajka to ayaat bhi mushkil se 10 hi padhte hain aur baahar nikalne par saathi ko to kya, poorey mohalle ko ba-asaani dekha jaa sakta hai. Yehi haal baaqi namazo'n ka bhi hai. Aap tajziya kar le'n.

¹⁰¹ T: Riwaaj diya gaya, Raaej kiya gaya, Rasmi, Chalaaya gaya

¹⁰² T: Pyaas, Shiddat e aarzu

¹⁰³ Muttafiq A'alai: Baaba al Mawaqeeet

¹⁰⁴ Muttafiq A'alai: Baaba al Mawaqeeet

¹⁰⁵ Muttafiq A'alai: Baaba al Mawaqeeet

2. Azaan Aur Aqaamat Ka Bayan:

Hamare yaha'n Azaan o Aqaamat mein koi farz hi nahi choda gaya. Jabke Saheeh Ahadees ki raushni mein azan mein kalimat dohere aur aqaamat mein ekhere saabit hain. Azaan ko khuwab mein sunne waale Sahabi Hazrat Abdullah bin Zaid رضي الله عنه ki riwayat ke mutabiq aqaamat ke saheeh alfaaz ye hain:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَتَّى عَلَى الصَّلَاةِ حَتَّى عَلَى الْفَلَاحِ قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.¹⁰⁶

Aur isi tarha Hazrat Anas رضي الله عنه farmate hain ke Hazrat Bilal رضي الله عنه ko hukum diya gaya tha ke wo azaan doheri aur aqaamat ekheri kahe'n.

3. Gardan Par Masah:

Isi tarha ye log hadees pesh karte hain ke garden par masah karne waala qiyaamat mein Jahannam ke tauq (galey mein pehnaaya jaane waala) se bach sakega. Halaa'nke ye hadees saheeh nahi hai aur kisi bhi hadees mein (jo-ke saheeh ho) ye baat saraahatan maujood nahi hai. Agar koi saheeh hadees hai to laa'en ham bhi dekhe'nge.

4. Juraabo'n Aur Mauzo'n Par Masah Karna:

Sabse pehle (namaz ke liye) wazu mein jurabo'n/mauzo'n par masah ke baare mein inka fatwa hai ke: Cotton, Oun aur Nylon ki jurabo'n par masah karna jaaez nahi. Illa ye ke chamde ki jurabe'n ho'n to jaaez hai. Halaa'nke hadees mein ye Cotton, Chamde aur Oun waghaira ki baat hi nahi, mutlaqan hadees hai ke Nabi ﷺ se Hazrat Mughaira bin Sha'aba رضي الله عنه ne riwayat kiya hai:

Nabi ﷺ ne wazu kiya aur jurabo'n aur juto'n par masah kiya.¹⁰⁷

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ عَلَى الْجَوْرِبَيْنِ وَالتَّعْلَيْنِ.

Imam Abu Hanifa رحمته الله shuru mein jurabo'n par masah ke qaael nahi the, magar baad mein unho'n ne apne purine fatwa se rujoo kar liya tha aur jurabo'n par masah ke qaael ho gae the.¹⁰⁸ Unke dono shagirdo'n Imam Abu Yusuf aur Imam Muhammad ka fatwa bhi jurabo'n par masah ke jawaz ka hi hai.¹⁰⁹ Ab ye inkaar kaisa?

5. Tahiyyatul Masjid Ka Ehtemaam Naa Karna:

Isi tarha Tahiyyatul Masjid ka maamla bhi hai. Iska hukum Nabi ﷺ se saabit hai aur poori saraahat ke saath hai. Kisi bhi hair-pher ke baghair badi saaf hidaayat maujood hain, chunache irshad e Nabawi ﷺ hai: Jab bhi koi aadmi masjid mein dakhil ho, to baithne se qabl 2 rakat namaz adaa kare.¹¹⁰

Aur ek hadees mein in alfaaz ka bhi izaafa hai ke “chaahe imam khutba de raha ho”.

Ab in ahadees ke waazeh ahkaam ke baad aap andaaza farmale'n ke hamare yaha'n awwal to ye log tahiyyatul masjid ke qaael hi nahi aur agar koi apdhta hai to dauraan e juma bichaare ko padhne nahi dete, halaa'nke saheeh hadees hamne bayan kardi hai. Allah unhe'n samajh aur amal ki taufeeq se nawaaze. Ameen

¹⁰⁶ Muslim: Baab Azaan o Aqaamat

¹⁰⁷ Abu Dawood; Tirmizi; Ibne Majah; Musnad Ahmad

¹⁰⁸ Mizan al Kubra by Sherani; Hashiya Hidayat by Abdul Hai Luckhnawi Hanafi; Baab Sharah Qudoori

¹⁰⁹ Hidaaya: V1 P44 Printed at Mujtabai Press

¹¹⁰ Bukhari & Muslim

6. Namaz Ki Niyyat:

Inhi masaael mein se ek mas-ala namaz ke aghaaz mein niyyat ka bhi hai. Jiske liye ye log badi shad o mad se fatwa dete hain ke har namaz ke aghaaz mein niyyat zuban se adaa karna zaroori hai. Ke falaa'n waqt ki namaz, itni rakate'n, mu'n qibla shareef ki taraf, peeche imam ke waghaira waghaira..... lekin ye sab Nabi ﷺ se saabit hi nahi hai aur naa hi is par koi hadees milti hai.

Tamaam mohaddiseen ne beshtar hadees mein likha hai ke niyyat dil ke iraaade ka naam hai aur sirf dil se irada kar lena hi kaafi hai. Balke saaf likh diya hai ke zuban se niyyat qata'an bidat hai. Aur agar is par bhi ye log naa maane'n aur zuban se niyyat zaroori qaraar de'n to phir isey hat-dharmi ke alaawa kya kaha jaa sakta hai? Aur phir Quran ki wo ayat bhi is par dalaalat karti hai jisme irshad hai:

Keh Deejiye, Kya Tum Allah Ko Apni Deendaari Se Agaah Kar Rahe Ho. Allah Har Us Cheez Se Jo Zameen o Asmaan Mein Hai Ba-khoobi Agaah Hai Aur Allah Har Cheez Ka Jaanne Waala Hai.¹¹¹

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Aur isi aayat par fatwa hai Saudi Arab ke muftiyan e ikram ka bhi.

7. Nangey Sar Namaz:

Hamare yaha'n un logo'n ne nangey sar namaz padhne ko ek jurm e azeem banaa kar rakha hai. Jaise nangey sar namaz padhna kabeera gunah ho. Halaa'nke namaz ke liye sar ke dhaa'npne ko bhi saheeh hadees mein zaroori nahi qaraar diya gaya. Agar aisee koi hadees hai to aaj tak ye log wo hadees dikhaa kar saabit kyou'n nahi kar sakey. Allah inko samajh ki taufeeq de. Ameen

Balke unke is rawaiyye se ka ilog namaz se hi mutanaffir¹¹² ho jaate hain aur phir agar koi bechaara baghair topi namaz shuru karde to peeche se maili kuchaili aur tail se bhari hui topi koi naa koi iske sar par rakh kar "sadda e jaariya" mein hissa zaroor daal leta hai. Chaahe is be-chaare ki tawajjo namaz se hat jaae yaa topi se badboo aati rahe, magar iski unhe koi parwah nahi.

Aur phir topi ki aadh mein asal sunnat yaane amaama ka tasawwur khatam hota jaaraha hai. Chunache ham dekhte hain ke aajkal masajid mein baa-qaaeda topiyo'n ka ehtemaam hota hai aur dakhile ki jagah ke qareeb hi bohot si topiyo'n rakhi hui hoti hain, taa-ke har nangey sar aane waala is zakheera se mustafeed ho sakey. Lekin ham poochte hain ke agar nange sar ko namaz mein dhaapna itna hi zaroori hai (jo-ke wajib nahi) to phir isse badh kar zaroori cheez daadhi hai, jo-ke Masnoon hai, balke waajib.

Kyou'nke isko rakhne ka hukum hai, mundhwaane waale ko fasiq qaraar diya jaata hai, to kya hame'n masajid mein isey logo'n ke liye aarzi o masnui dadhiya'n bhi rakhni ho'ngi taa-ke namaz mein to kam-az-kam chehra Masnoon ho jaae aur banda hukum e Nabawi ﷺ ke mutabiq aamil bhi ban jaae?¹¹³

¹¹¹ Surah Hujarat: 16

¹¹² T: Bezar, Nafrat karne waala, Karaahat karne waala

¹¹³ Topi Aur Pagdee Se Yaa Nangey Sar Namaz: Is unwaan ki ek kitab bhi Tauheed Publications, Bangalore aur Maktaba Kitab o

Sunnat, Rehan Cheema se shaaya ho chuki hai, Jiske Muallif Abu Adnan Mueer Qamar Hain.

8. Safo'n Ki Durustagi:

Namaz ke aghaaz mein jin baato'n ka ehtemaam kiya jaana chaahiye unhe'n mein se ek safo'n ki durustagi bhi hai. Jiski taraf hamare ye bhai kabhi tawajjo nahi dete aur naa hi kabhi targheeb dilaate hain. Iska mushaheda aap masaajid mein khud kar sakte hain, hame'n tafsilaat bataane ki zarurat nahi. Halaanke namaz se qabl saff-bandi par khud Nabi ﷺ bohot ziyada tawajjo farma diya karte the, chunache Hazrat Anas ﷺ farmate hain ke Nabi ﷺ ne farmaya: Apni safo'n ko seedha karo, kyou'nke safo'n ki durustagi namaz ki takmeel ka hissa hai.¹¹⁴

Doosir Hadees jo-ke Hazrat Anas ﷺ se marwi hai, isme Nabi ﷺ ne farmaya: Apni safo'n ki durustagi rakha karo, main tumhe'n apni pusht se dekhta hu'n. Chunache hamme se har shakhs apna kandha saath waale namazi ke saath aur qadam iske qadam se milaa kar khada hota.¹¹⁵

Wazaahat: Nabi ﷺ ka pusht se dekhna Aap ﷺ ka ek moa'ajaza hai.

9. Seeney Par Hath Baandhne Ka Mas-ala:

Saheeh riwayat mein hai ke Hazrat Wael bin Hajar ﷺ farmate hain ke maine Nabi ﷺ ke saath namaz padhi. Aap ﷺ ne seeney par daaya'n hath baae'n ke oopar rakha.¹¹⁶

Ab aur is jaisi doosri ahadees ki raushni mein naaf yaa naaf ke neechे hath baandhne ka jawaz kaise banta hai? Faisla aapke hath mein hai.

Jabke Hanafi mazhab ki motabar fiqhi kitab mein bhi likha hai ke hatho'n ko seeney par rakhna chaahiye.¹¹⁷

10. Ahnaaf Imam Ke Peeche (Muqtadi Ke Liye) Surah Fateha Padhne Ke Qaael Nahi:

Imam ke peeche muqtadi Surah Fateha padhne ke bhi ye log qaael nahi hain, balke mana karte hain aur iski daleel Quran ki ayat ko banaate hain ke jab Quran padha jaae to khamoshi se suno. Jabke ye ayat e kareema jin par nazil hui (yaane Nabi ﷺ par) khud unho'n ne apni zubaan e mubaarak se irshad farmaya ke Surah Fateha padhne baghair namaz nahi hogi. Iske alaawa koi jitna ziyaada padhna chaahe padhey (yaane ziyada Quran ki tilawat karna chaahe to wo uski marzi, lekin qubooliyat e namaz ke liye Surah Fateha shart hai).

Hazrat Obaada bin Saamit ﷺ farmate hain ke Nabi ﷺ ke peeche ham namaz e fajr padh rahe the. Rasool Allah ﷺ ne qiraa-at farmai to Aap ﷺ ne diqqat mehsoos ki. Namaz se farigh hone ke baad Aap ﷺ ne poocha, shayad tum log imam ke peeche qiraa-at karte ho? Hamne arz kiya: Haa'n Ya Rasool Allah ﷺ! Nabi e Akram ﷺ ne farmaya: Surah Fateha ke alaawa kuch naa padho, kyou'nke Surah Fateha ke baghair namaz nahi hoti.¹¹⁸

Note: Tirmizi ne ise Hasan darja ki hadees qaraar diya hai.

Ek aur hadees mulaheza farmae'n, Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: Jisne namaz mein Surah Fateha naa padhi, iski namaz naaqis¹¹⁹ hai. Aur Aap ﷺ ne ye baat 3 baar dohraai aur phir farmaaya namaz naa-mukammal hai. Hazrat Abu Huraira ﷺ se arz kiya gaya ke ham Imam ke peeche hote hain (unhe'n logo'n ki tarha zahen mein sawal aaya to pooch liya) Hazrat Abu Huraira ﷺ ne farmaya ke dil mein padh liya karo. (Kyou'nke unko Nabi ﷺ ne jamat mein padhne ki ijaazat de rakhi thi, ab wo khud kaise mana'a kar sakte hain?)¹²⁰

Ab aap ahadees e saheeha padhte jaae'n aur un logo'n ka amal saamne rakhte hue faisla kare'n ke kaun kya hai? Imam Muhammad ﷺ Imam Abu Hanifa ﷺ ke shagird e Rasheed is baat ke qaael the ke muqtadi ko chaahiye ke wo sirri namazo'n (Zohar aur A'asar) mein Imam ke peeche Surah Fateha padhe. Iska zikar Hanafi Maslak ke fiqhi

¹¹⁴ Bukhari & Muslim

¹¹⁵ Bukhari

¹¹⁶ Ibne Khuzaima

¹¹⁷ Aen ul Hidaaya: P350

¹¹⁸ Abu Dawood; Tirmizi

¹¹⁹ T: Adhoora, Ghair mukammal, Khota, Aeb-daar

¹²⁰ Muslim

kitabon jaise Hidaaya aur Qudoori waghaira mein aaya hai. Bohot saare ulama e ahnaaf mein se Allama Abdul Hai Lukhnwai Hanafi ka qaul ye hai ke jehri namazon (Fajr, Maghrib aur Isha) mein jab Imam sakta¹²¹ kare, us waqt muqtadi ke Surah Fateha padhne ka inkaar nahi kiya jaa sakta.¹²²

Imam Ataa رحمته الله jo ek taabai aur Imam Abu Hanifa رحمته الله ke ustad the, inka qaul hai ke Sahaba Ikram رضي الله عنهم saari namazon mein Surah Fateha padha karte the.¹²³

11. Raful Yadain Ka Tark Karna:

Raful Yadain (yaane dauran e namaz dono hathon ka kaandhon ke baraabar uthaana, Ruku se pehle, baad aur doosri rakat ke tashhahud se uthte waqt) aapko iski haqeeqat se bhi aagaah kar jaate hain. Aajkal Raful Yadain karne waalon ko bhi ye log wahabi ke naam se pukarte hain aur is sunnat ke aamil ko har tarha se naa-pasanad karte hain. Aur isi chakkar mein kai man-ghadat waqqaat bhi saamne aae. Jin mein se sabse mashoor waaqea ye hai ke Sahaba Ikram رضي الله عنهم apni baghlon mein (na'auzubillah) buth rakh kar aate the. To Nabi ﷺ ne Raful Yadain ka tareeqa shuru kiya tha, taa-ke hath uthaane se buth gir jaaen aur maloom ho ke kis kis ne buth rakhe hue the. Halaa'nke ye waaqea aqali taur par dekhne se hi ghalat saabit ho jaata hai.

- Kya Sahaba Ikram رضي الله عنهم ke imaan is tarha ke the ke wo Allah par imaan laane ke baad bhi baghlon mein buth lekar aate the? Agar (na'auzubillah) baat aisee hoti to Allah Ta'ala apne Nabi ﷺ ko waise hi agaah naa kar deta? Aur phir Quran e Kareem ki Surah al Baiyyanah mein unhi Sahaba Ikram رضي الله عنهم ke baare mein *لَوْ أَنَّهُمْ رَضُوا عَنْهُ* kyou'n aaya? Aur phir ye Sahaba Ikram رضي الله عنهم ke imaano'n par khulaa daaka nahi to aur kya hai? Is tarha ki baate'n shiyyon ke siwa aur kaun kar sakta hai?
- Agar Sahaba Ikram رضي الله عنهم buth laate to pehli takbeer e tehreema ke waqt hath uthaane se hi gir jaate to baar baar (yaane ruku se pehle aur baad mein aur phir teesri taka'at ke liye khade hotay waqt) Raful Yadain karne ki kya zaroorat thi?
- Agar ye aarzi *فعل* e Nabawi ﷺ tha to phir khud Nabi ﷺ isey aakhri umar tak kyou'n karte rahe?
- Peeche hadees guzar chuki hai ke Nabi ﷺ ne farmaya ke main tumhe'n (namaz mein) push se dekhta hu'n. Iske pesh e nazar to Nabi ﷺ ko har ek ki harkat waise hi maloom ho jaati thi to phir Raful Yadain karwaane ki kya zaroorat thi? Isi tarha ye log Sahaba Ikram رضي الله عنهم par baghair sonche samjhe ilzamaat lagaa dete hain, halaa'nke woe man aur amal mein ham sabse bohut badhkar the.

Bilkul isi tarha Ameen bil jahar ki saheeh ahadees par koi jawaab naa ban paae to keh dete hain ke namaz padhte waqt peeche saff se (na'auzubillah) Sahaba Ikram رضي الله عنهم bhaag jaaya karte the. Lehaza Ameen kehne ki rasm daali taa-ke maloom ho ke kitne namazi baaqi hain. Zara andaza farmaen ke ek too Sahaba Ikram رضي الله عنهم par intehaai jurat se hamla aur phir Nabi ﷺ ki is *“pusht se dehne”* waali hadees ko kaha'n fit kare'nge? Bas apne aapko saheeh saabit karne ke liye Sahaba Ikram رضي الله عنهم hatta ke Nabi ﷺ ko bhi naa choda gaya. Aise mein ham unke liye sirf hidaayat ki dua hi kare'nge.

Ab asbaat¹²⁴ e Raful Yadain ka suboot hadees e Nabawi ﷺ ke aaine mein mulaaheza farmaen: Hazrat Naafe رضي الله عنه riwayat karte hain ke Hazrat Abdullah bin Umar رضي الله عنه jab namaz shuru karte aur jab (ruku jaate aur ruku se sar uthaate hue) *Samiallahu liman hamida* kehte to phir dono hath uthaate aur jab (3 ya 4 rakaton wali namaz mein) 2 rakat ke baath uthte tab bhi dono hath uthaate aur farmate ke Nabi e Akram ﷺ isi tarha kiya karte the.¹²⁵

¹²¹ T: Kuch der ke liye ruk jaana/khamosh rehna (since I was unable to find meaning so I translated it)

¹²² Umdatur Raayah Hashiya Sharah Wiqaaya: P41

¹²³ Ghais ul Ghamaam: P157

¹²⁴ T: Suboot, Daleel

¹²⁵ Bukhari

Note: Isi mauzoo ki aur bohot si ahadees hain, lekin yaha'n tawaalat ke dar se nahi likh rahe hain. Waise bhi Bukhari ki sirf ek hadees hi kaafi hai aur hawaalajaat ke liye koshish ki hai ke ziyaada se ziyaada Bukhari o Muslim ki ahadees hi pesh ho'n. Kyou'nke in dono kitabo'n ko duniya bhar ke musalman Quran e Kareem ke baad saheeh tareen kutub maante hain. Unki hadees ke baad koi aur daleel suraj ko chiragh dikhane ke mutaradif¹²⁶ hai.

Janna chaahiye ke Raful Yadain ruku se phle aur baad ek saabit shuda amal hai aur ye amal mansookh nahi hua hai.^{127 128}

12. Ameen Bil Jahar Se Be-raghbati:

Namaz ke dauran Ameen bil Jahar (oonchi awaaz se amen) jiski kuch log bohot ziyaada mukhalifat karte hain aur masjid se nikaal dene par tul jaate hain. Halaa'nke is baare mein saheeh mauqaf kya hai? Ye hadees ki raushni mein khud ba-khud khul jaaega. Chunache Hazrat Abu Huraira رضي الله عنه famate hain ke Nabi ﷺ ne farmaya: Jab Imam amen kahe to tum bhi ameen kaho, jiski ameen (ki awaaz) farishto'n ki ameen ke saath mil jaae (muafiq ho jaae) iske guzishta (sagheera) gunah bakhsh diye jaate hain.¹²⁹

Isi tarha Hazrat Wael bin Hajar رضي الله عنه kehte hain ke Nabi e Akram ﷺ jab وَلَا الضَّالِّينَ kehte to phir Aap ﷺ oonchi awaaz se ameen kehte.¹³⁰

Alfaaz hain: وَرَفَعَ بِهَا صَوْتَهُ Yaane Buland Awaaz Se.

Yaha'n aap ghaur se dekhe'n to haqeeqat khul jaati hai aur phir isi tarha ki kai doosri ahadees bhi milti hain, hatta ke Nabi ﷺ ne ye bhi farmaya ke yahoodiyo'n ko hamse jin baato'n par chidh aati hai wo ye hain ke Allah ne hame'n hafta ke badle mein Juma ataa farmaya, phir tabdeeli e qibla, phir farmaya ke hamare ek doosre ko salam kehne aur ameen se bhi yahoodiyo'n ko chidh hai. Ab aap khud hi andaaza farmaa le'n ke hamare bhai oo'nchi ameen kehne waalo'n ki kitni mukhalifat karte hain. Wo ye kyou'n karte hain, wo ye kyou'n nahi sochte ke kahee'n yahoodiyo'n se mushaabehat mein naa pakde jaae'n.

AJ ek saabit shuda amal hai, jo bohot saare Sahaba Ikram رضي الله عنهم ki kadiyo'n se bayan kiya gaya.¹³¹ Saheb e Fathul Qadeer aur unke shagird e Rasheed Ameer Alhaaj ne Sharah Meeniya al Musalla mein AJ ke saabit hone ki taaeed ki hai aur kaha hai ke bohot saari tehqiqaat ke baad ham muttafiqa taur par is nateeje par poho'nche hain ke Ameen aahista kehne wali hadees zaeef hai.^{132 133}

13. Jalsa e Isteraahat Ka Bayan:

Hazrat Maalik bin Huwairis رضي الله عنه se riwayat hai ke unho'n ne Nabi ﷺ ko namaz padhte dekha, Aap ﷺ jab namaz ki taaq rakato'n (yaane pehli aur teesri) mein hote to (doosre sajde ke baad) thodi der baithte (yaane JI karte) phir qiyaam ke liye khade hote.¹³⁴

Lekin hamare ye bhai naa hi aisa karte hain naa hi karne ki targheeb dilate hain. Ab aap hi bataa'en ke ham unhe'n khush rakhe'n yaa Nabi ﷺ ki sunnat par amal kare'n?

¹²⁶ T: Do aise alfaaz jinke ma'ane ek hi ho'n.

¹²⁷ Faizul Baari: V2 P225 (Anwar Shah Kashmiri رحمته الله)

Al Urf ash Shazee: P125 (Badar Alam Merathi)

¹²⁸ Raful Yadain – Qaeleen o Faeleen Ke Dalaael mein is mauzoo ki tafseel dekhi jaa sakti hai. Ye kitab Rehan Cheema, o

Bangalore se shaaya hui hai. Taaleef: Abu Adnan Muneer Qamar

¹²⁹ Bukhari

¹³⁰ Abu Dawood

¹³¹ Ibne Majah; Abu Dawood; Nisai; Jaame Tirmizi aur Saheeh Ibne Hibban

¹³² Sharah Wiqaaya: V1 P197 (Abdul Hai Luckhnawi)

¹³³ Buland awaaz se Ameen kehne ke suboot aur maane-een ke eterazaat ke jaaeza par mushtamil kitab banaam Ameen by Abu Adnan Muneer Qamar (printed; Maktaba Kitab o Sunnat, Rehan Cheema layaq e mutalea hai)

¹³⁴ Bukhari

14. Dauraan e Tasshahud Ungli Uthaane Ka Bayan:

Hamare yaha'n dauran e tasshahud ungli uthaane yaa hilaane ko bohut hi qabeer **فعل** samjha jaata hai, jiski mukhalifat karne mein hamare bhai pesh pesh rehte hain, jabke iski haqeeqat ham 2 ahadees se waazeh kar dete hain. Allah Ta'ala unhe'n amal ki taufeeq ataa farmae. Ameen

- a) Hazrat Abdullah bin Zubair **رضي الله عنه** farmate hain ke Rasool Allah **ﷺ** jab attahiyyat mein baithte to daaya'n hath daae'n ghutney par aur baaya'n hath baae'n ghutne par rakhte aur apne anghote ko apni darmiyaani ungli par rakhkar halqa banaate hue shahaadat ki ungli oopar uthaate.¹³⁵

Wazaahat: Ahadees mein anghusht e shahaadat kalmia e shahaadat ke waqt uthaane ki koi saraahat nahi, lehaaza tasshahud se lekar aakhir tasshahud tak musalsal uthaai jaae, asal sunnat yehi hai.

- b) Hazrat Naafe **رضي الله عنه** kehte hain ke Rasool Allah **ﷺ** ne farmaya ke: Anghusht e shahaadat uthaana shaitan ko talwar yaa nezah maarne se ziyaada sakht hai.¹³⁶

Ab faisla hame'n karna hai ke shaitan ko talwaar maare'n yaa isse dosti kare'n!

15. Farz Namaz Ke Baad Hath Uthaakar Ijtemaai Dua Karna:

Kuch aisa hi maamla har farz namaz ke baad hath huthaa kar dua karne ka bhi hai. Ye riwaaj sirf barre-sagheer hind o paak mein hi hai aur ye sareehan khilaf e sunnat hai. Aa tak ye log is tarha se ijtemaai dua par koi hadees pesh nahi kar sakey. Jo-ke unki hat-dharmi aur zid ka mu'n bolta suboot hai. Isi tarha farz namaz ke baad sar par hath rakh kar bhi chand log kuch dua padhte paae gae hain. Inka ye amal bhi bidat hai aur kisi hadees se qata'an saabit nahi. Dar-asal jo zikr o azkaar ahadees mein waarid hue hain unse door bhaak kar idhar udhar taamak toiyya'n maarna unki aadat si ban gai hai. Baaz logo'n ko namaz se salam pherne ke faruan baat daae'n baae'n logo'n se musaafaha karte bhi dekha gaya hai, jo-ke ek ghair shabit shuda amal hai.

16. Namaz e Panchgaana Aur Juma Ki Rakate'n:

Chalte Chalte, zara namaz e panchgaana aur juma ki rakato'n ki tadaad ka jaeza lete chale'n. Ye kuch is tarha se ho'ngi.

Ab un logo'n ne jo Isha ki 17 rakate'n pakki kar rakhi hain aur isi tarha doosri namaze'n hain, jinka haal aapke saamne hai aur bil-khusos juma ke din juma ki namaz ke saath ehtiyaati Zohar padhne ka jo riwaj hai, iski kya haqeeqat hai? Ye kehte hain ke agar juma qubool naa hua to Zohar to qubool hogi. Ab unse kaun pooche ke bhai agar Zohar yaa isi tarha doosri namaze'n qubool naa hue'n to phir kya karoge?

17. Namaz e Fajr Ki Sunnat'n Ka Mas-ala:

In logo'n mein aksar dekha jaata hai ke beshak jamat khadi ho chuki ho lekin phir bhi ye log peeche aakar ilaaheda khade hokar sunnate'n padhna shuru kar dete hain, jabke ye amal hadees e paak ke khilaf hai kyou'nke Nabi **ﷺ** ka farman hai ke: Jab aqaamat kehdi jaae to jis namaz ki aqaamat kahi gai ho iske alaawa doosri namaz nahi hoti.¹³⁷

Magar hamare ye bhai maante hi nahi aur jamat ke dauran hi murgh aur kawwe ki tarha tho'nge maar maar kar 2 raka'te padh lete hain. Jabke ye log jaldi is liye karte hain ke ek zaeef riwayat ke mutabiq fajr ke baad se lekar tuloo e aftaab tak koi doosri namaz nahi hoti. To uske liye ye to zaroori nahi ke aise waqt mein namaz adaa ki jaae, jab wo qubool hi naa ho aur agar phir himmat hai to tuloo e aftaab tak intezaar kar le'n aur phir sunnate'n adaa kar le'n. Haqeeqat ye hai ke ye sab mushkilaat hamne khud apne liye paeda kar rakhi hain, jabke doosri jagah par Nabi **ﷺ** ne iska saada saa hal bataaya hai.

¹³⁵ Muslim

¹³⁶ Musnad Ahmad

¹³⁷ Muslim

Chunache Hazrat Qais bin Umar رضي الله عنه kehte hain ke Nabi e Akram ﷺ ne subha ki namaz ke baad ek aadmi ko 2 rakate'n padhte dekha to farmaya kya subha ki namaz 4 rakat hai? Us aadmi ne arz kiya ke maine farz namaz se pehle ki 2 rakate'n (sunnate'n) nahi padhi thee'n, lehaza ab wo padhi hain. Rasool Allah ﷺ ye jawab sunkar khamosh ho gae (yaane iski ijaazat dedi).¹³⁸

Wazaahat: Sahabi ke kisi فعل par Nabi ﷺ ka khamosh rehna, mohaddiseen e ikram ke nazdeek unki istelah mein *Sunnat e Taqreeri* kehlaata hai. Ab faisla aap ke hath mein hai, kyou'nke:

Ham Agar Arz Kare'nge To Shikayat Hogi

18. Witar Ki Namaz Ka Bayan:

Ab ham witar ki namaz ki taraf aate hain. Witar ki namaz dar-asal tahajjud ki namaaz ka hissa hai. Lekin ummat ki asaani ke liye Nabi ﷺ ne isey isha ke saath padhne ki ijaazat marhammat farmai hai. Ab raha ye maamla ke witar kis tarha adaa kiye jaae'n? To jo tareeqa hamare yaha'n marwajja hai ke Maghrib ki tarha 3 rakate'n adaa Karli jaae'n. Sirf teesri rakat mein hath uthaakar (Raful Yadain se) farq kiya jaata hai. Halaa'nke ye tareeqa kisi bhi saheeh hadees mein nahi hai.

Jabke hadees mein to ye hai: Hazrat Ayesha رضي الله عنها kehti hain ke Rasool Allah ﷺ ne farmaya: 3 witar (namaz e Maghrib ki tarha) naa padho, balke 5 yaa 7 padhlo (namaz e Maghrib ki tarha 2 tassshahud aur 1 salam se 3 witar padhkar) Maghrib ki namaz se mushabehat naa karo.¹³⁹

Shayad isi hadees ke pesh e nazar ye log teesri rakat mein hath uthaa kar (Maghrib aur Witar ke darmiyan) farq paeda kar lete hain, halaa'nke farq paeda karne ke liye is khud-saakhta tareeqe ko chod kar sunnat par amal kiya jaae to ziyaada behtar hai. Taa-ke sawab bhi ho aur ataa-at bhi, naa ke bidat ko apnaane ka gunah mile. Wo tareeqa you'n nahi:

- a) Hazrat Ayesha رضي الله عنها farmati hain ke Rasool Allah ﷺ namaz e Isha ke baad fajr se qabl 11 rakat adaa farmaya karte, har 2 rakat ke baad salam pherte aur aakhir mein 1 rakat adaa karke witar banaa lete.¹⁴⁰
- b) Hazrat Ayesha رضي الله عنها farmati hain ke Rasool Allah ﷺ jab 3 witar padhte to sirf aakhri rakat mein baithte.¹⁴¹
- c) Hazrat Ayesha رضي الله عنها farmati hain ke Rasool Allah ﷺ Qiyaam ul Lail mein 13 rakat adaa farmate, jin mein 5 witar hote aur witar padhte hue Nabi ﷺ sirf aakhri rakat mein hi tassshahud farmate.¹⁴²

Mundarja baala ahadees mein witar adaa karne ke 2 tareeqe aae hain. Awwal ye ke witar (3 adaa karne ho'n to) pehli 2 rakate'n ilaaheda karke padhi jaae'n aur aakhri rakat ko akela (witar) karke padha jaae.

Note: Witar ka lafzi matlab hi ek yaane taaq hai aur doosre tareeq mein witaro'n ki (jitney bhi padhe jaae'n yaane 3, 5 waghaira mein) kisi rakat mein tassshahud naa baithe'n (jaise 2nd aur 4th rakat mein attahiyyat baitha jaata hai) aur sirf aakhri rakat (yaane 3rd, 5th waghaira) mein tassshahud baith kar namaz ka ikhtetaam kar diya jaae. Lekin hamare bhaiyo'n ko shayad in saheeh ahadees se saabit shuda tareeqo'n ki bajaaye doosre tareeqo'n ka ilm hai, go unhe'n khud bhi maloom naa ho ke inka maa-khaz¹⁴³ kya hai.¹⁴⁴

19. Taraweesh Ki 20 Rakate'n:

Ham musalman saal mein Ramzan ul Mubaarak ke mahine mein roze rakhne ke saath saath Taraweesh ki sunnat bhi adaa karte hain. Magar hamare yaha'n is amal ko sunnat samajhkar to kiya jaata hai. Magar sunnat tareeqe par

¹³⁸ Abu Dawood; Tirmizi

¹³⁹ Daraqutni

¹⁴⁰ Muslim

¹⁴¹ Mustadrak Haakim

¹⁴² Bukhari & Muslim

¹⁴³

¹⁴⁴ Rakat Namaz e Panchgaana o Juma o Witar ke naam se kitab bhi Rehan Cheema o Bangalore se shaaya ho chuki hai. Taaleef Abu Adnan Muneer Qamar

nahi kiya jaata. Kyou'nke Masnoon adad e taraweesh to 8 hi hai aur uske saath witar khwah 1, 3 ya 5 jitne bhi padh le'n.

Yaha'n par bhi waazeh kar de'n ke namaz e taraweesh dar-asal namaz e tahajjud hi hai. Lekin Nabi ﷺ ne (khud jin par ye namaz e tahajjud farz thi aur saari umar Aap ﷺ adaa karte rahe) ummat ki asaani ki khaatir isey Isha ke saath padhne ki ijaazat dedi. Lehaza ham dekhte hain ke Nabi ﷺ ki sunnat ke mutabiq ahadees mein jaha'n bhi zikar aaya hai to 8 taraweesh ka hi aaya hai. Iski ek misaal to sabeq mein Hazrat Ayesha رضي الله عنها se marwi Bukhari aur Muslim ki riwayat (witar ke mas-ala mein) ham pesh kar chuke hain aur deegar you'n hain:

- a) Hazrat Ayesha رضي الله عنها se Hazrat Abu Salma bin Abdur Rahman رضي الله عنه ne poocha ke Rasool Allah ﷺ ki Ramzan mein raat ki namaz kaisi hoti thi? To Hazrat Ayesha رضي الله عنها ne jawab diya ke Rasool Allah ﷺ Ramzan aur Ghair Ramzan mein raat ki namaz 11 raka'to'n se ziyaada naa padhte the. 4 rakat padhte aur unke tool o husn ka kya kehna. Phir 4 rakat padhte jinke tool o husn ka kya kehna, phir 3 rakat witar adaa farmate.¹⁴⁵

Ab raha mas-ala 20 rakat taraweesh ka to ye kisi Saheeh o Marfoo hadees se saabit nahi hai aur naa hi kisi adad e moiyyan ki qaed hai. Saheeh sunnat 8 rakat hi hai, lekin agar koi ziyaada padhna chaahne to mumaaneat nahi hai. Magar 20 rakat makhsoos kar lena bhi koi masnoon فعل nahi hai. Ye jo kaha jaata hai ke Hazrat Umar Farooq رضي الله عنه ke daur mein 20 taraweesh padhi jaati thee'n ye to saheeh hai ke Hazrat Umar Farooq رضي الله عنه ne ijtemaai taraweesh ki adaaegi ko pasand farmaya tha.

Magar 20 rakat padhne ka hukum bhi Hazrat Umar Farooq رضي الله عنه ne diya ho, ye baat aaj tak koi saabit nahi kar saka. Kyou'nke ye baat aapne farmai hi nahi thi. Aur ye kaha jaae ke 20 rakat padhi jaati thee'n to maana jaa sakta hai ke Hazrat Umar Farooq رضي الله عنه ke daur mein aisa hota ho, lekin awaal ye ke aapka hukum naa tha aur doosra ye ke aapke ilm mein bhi thaa yaa nahi ye bhi maloom naa ho saka hai. Aur phir choo'nke Nabi ﷺ se 8 rakat saabit hain, lehaza Hazrat Umar Farooq رضي الله عنه se is baat ki ummeed nahi ki jaa sakti ke wo sunnat ki mukhalifat ka hukum de'nge.

Balke inka 2 Sahaba Ikram رضي الله عنهما Hazrat Ubai bin Ka'ab aur Hazrat Tameem Daari رضي الله عنهما ko 11 rakate'n padhane ke hukum dena saheeh hadees se saabit hai.¹⁴⁶

Nabi ﷺ ne zindagi mein wirf 2 martaba ye namaz padhai¹⁴⁷ (iska naam taraweesh ki namaz nahi tha, balke Qiyaam ul Lail tha) wo bhi sirf 11 rakat padhai thi. Hazrat Abu Bakar رضي الله عنه ke zamane mein ye namaz baa-jamat nahi padhai gai. Hazrat Umar Farooq رضي الله عنه ke zamane mein jab Sahaba Ikram رضي الله عنهما chooti chooti toliyo'n mein namaz padhte dekhe gae to Hazrat Umar Farooq رضي الله عنه ne Hazrat Ubai bin Ka'ab رضي الله عنه se kaha ke ye ek acchi bidat hai, isey jamat ke saath Ramzan mein padhne ka hukum diya.

Ek risaala mein tarjuma karte waqt aur isse phele Sunan Abu Dawood chaapte waqt 20 raato'n ki bajaaye 20 rakate'n likh diya aur isi par amal hona shuru hogaya.¹⁴⁸ Lekin ye amal jinke naam se shuru hua, yaane Hazrat Umar Farooq رضي الله عنه ke unke zamane mein 20 rakat ka hukum diya gaya, ye saraasar be-buniyad hai aur Hazrat Umar Farooq رضي الله عنه ne ye namaz khud bhi baa-jamat padhi ho, iska kahee'n bhi suboot nahi milta.

Hanafi Mohaddis Shaikh Abdul Haq Mohaddis Dahelwi farmate hain: Ke aaj kal padhi jaane waali 20 rakat taraweesh ka Nabi ﷺ se koi suboot nahi milta. Ibne Abbas رضي الله عنه a'an shaiba waala 20 rakat ka qaul zaeeef hai, jo Hazrat Ayesha رضي الله عنها ki saheeh hadees se takraata hai.¹⁴⁹ Isi tarha ulama e ahnaaf ki kitabo'n se saaf zaahir hai ke 20 rakato'n waali hadees zaeeef hai. Suboot ke taur par darj e zail hawaalajaat maujood hain, tafseel dekhi jaa sakti hai.

¹⁴⁵ Bukhari

¹⁴⁶ Muwatta Imam Malik

¹⁴⁷ T: Jamat se namaz

¹⁴⁸ Is aur aisee hi ba-kasrat tehrifaat ki tafseel ke liye dekhiye:

Andhi Taqleed o Ta'assub Mein Tehrifaat Kitab o Sunnat taaleef
Abu Adnan Muneer Qamar

¹⁴⁹ Fateh Sirr al Mannan: P227

- a. Mujtahid Allama Kamaal ibne Hamam Hanafi: Fathul Qadeer: P250
- b. Mulla Ali Qari: Mirqath Sharah Mishkat
- c. Allama Zeli Hanafi: Nasbur Raaya Fee Takhreej Ahadees al Hidaaya: V1 P293
- d. Allama Tahtaawi: Durre Mukhtaar: P216
- e. Abu Saud Misri: Sharah Kanz: P265
- f. Allama Abu Taiyyab Muhammad bin Abdul Qadir Sindhi Madani Hanafi Naqshebandi: Shaareh Tirmizi: P423
- g. Allama Anwar Shah Kashmiri: Al Urf Ash Sahzee: V1 P329
- h. Aen ul Hidaaya: V1 P563
- i. Noor ul Hidaaya: P133
- j. Maulana Yusuf Kandhelwi, Ameer Tableeghi Jamat apni kitab Hayaat e Sahaba ﷺ V3 Page 165-168 Baab Taraweeh mein is baat ka iqraar karte hain ke Taraweeh sirf 8 rakat hai. Is poorey baab mein unho'n ne 20 rakat ka kahee'n zikar hi nahi kiya.¹⁵⁰

20. Namaz Mein Jaanwaro'n Ki Mushabehat:

Isi tarha Nabi ﷺ ne namaz ke dauran chand umoor ki taraf tawajjo dilaai hai. Ke unki mushabehat jaanwaro'n se hai aur unse bachne ka hukum diya hai, jo-ke darj e zail hai:

- a. اسنيطان الابل Baade mein oont ki tarha apni jagah makhsoos kar lena
- b. افراش الكلب Kuttey ki tarha zameen par agle baazu aur kohniyaa'n bichaalena
- c. التفات الثعلب Lomdi ki tarha idhar udhar jhaa'nkna
- d. نقرة الديك او نقرة الغراب Kawwe yaa murghi ki tarha tho'nge maarna, yaane jaldi jaldi sajde karna
- e. Gadhe ki tarha dauran e ruku sar jhukaana
- f. Ghode ki tarha dauran e ruku sar uthaa dena

Ab is tafseel ko madde-nazar rakh kar faisla kar le'n ke kya aurat bich aur simat kar namaz padhne ki koshish mein hath aur kohniya'n zameen se naa lagaaegi? Aur raane'n pet se naa lage'ngi? Kya ye jaanwaro'n se mushabehat ka amal nahi hai? Ab bhi waqt hai hamare yaha'n barre-sagheer hind o paak ki khawateen apni namaze'n durust karle'n. Qudrat dobara mauqaa naa degi.¹⁵¹

1. Namaz Ke Baare Mein Hanafi Mazhab Ke Fatwe:

- a. Kutta Najis ul Aen nahi, kutte ki khaal dabaaghat¹⁵² ke baad paak hai.¹⁵³
- b. Ek Caho'ntai se kam najaasat poh'ne tak kapda paak hai.¹⁵⁴

¹⁵⁰ Namaz e Taraweeh ke zer e unwaan bhi ek mufassil kitab Rehan Cheema aur Bangalore se shaaya ho chuki aur qaabil e mutalea hai, taaleef Abu Adnan Muneer Qamar

¹⁵¹ Sabeqa az Zikr idaaro'n ne muallif mazkoora ki edit karda Maulana Muhammad Haneef Manjakoti ki ek kitab Mard o Zan

Ki Namaz Mein Farq? Bhi shaaya ki hai jo khawateen o hazraat sabhi ke liye qaabil e mutalea hai.

¹⁵² T: Charm-saazi

¹⁵³ Durre Mukhtaar: V1 P38

¹⁵⁴ Durre Mukhtaar: V1 P55

- c. Najaasat aaluda kapde ki najaasat ek chauthai tak poho'nchne ke baad bhi isey pehen kar namaz padhne se nama ho jaaegi. Yehi hukum badan ka bhi hai. Kuch kam caho'ntaai badan tak agar paleedi lagi ho to namaz ho jaaegi.¹⁵⁵
- d. Bheegi hui khajoor ke sheere (nabeez¹⁵⁶) se bhi wazu ho jaata hai.¹⁵⁷
- e. Wazu ke a'azaa ko ulta seedha dhona se bhi wazu ho jaata hai.¹⁵⁸
- f. Bajaae Allahu Akbar kehne ke doosri kisi zubaan mein iska tarjuma (Allah A'azam, Allah Buzurg Taraast waghaira) kehde to bhi durust hai.¹⁵⁹
- g. Ruku o Sujood mein agar ta'adeel yaane itmenan naa kare to namaz faasid naa hogi.¹⁶⁰
- h. Sajde mein peshani zameen par lag jaae aur dono pao'n ki koi ek hi ungli zameen par lag jaae to kaafi hai.¹⁶¹
- i. Qasdan attahiyyat jitna baith kar goz maarde (hawaa khaarj karde) to namaz poori hogi.¹⁶²

21. Tazkirah Chand Bidaat Ka:

Aapki ittela ke liye hamne chand bidat ka zikar mukhtasaran zeil mein kar diya hai, jabke tafseel se ye baate'n aapko meri doosri kitaab *Bidat Aur Inka Ta'aruf* mein mil sakti hain. Jisme taqreeban 100 bidat e marwajja mazkoor hain, lehaza mazeed malumaat ke liye kitab e haaza ka mutalea kiya jaa sakta hai.¹⁶³

a. Eid Milad un Nabi ﷺ ke Jalse:

Iski buniyad 7th sadee hijri ke shuru mein Muzaffaruddin Shah e Arbil ne rakhi. Jo bhaando'n aur gaane waalo'n ko jamaa karta, gaana sunta aur khud naachta tha. Aise shakhs ke fisq aur gumrahi mein koi shak nahi hai. Is jaise ke *fe'l* فعل ko kaise rawaa samjha aur is par kaise etemaad kiya jaa sakta hai?¹⁶⁴

Mehfil e Milaad ke jawaz ka fatwa dene waala Abul Khattab Umar bin Al Hasan¹⁶⁵ uske liye mawaad jamaa karne waala ek duniya parast jhoota aur be-deen aadmi tha. Baadshah ne iske sile mein isko 1000 ashrafiya'n inaam mein di thi.¹⁶⁶

Hafiz Ibne Hajar Asqalaani ne likha hai ke Maine tamaam logo'n ko iske jhootey aur zaef hone par muttafiq paaya.¹⁶⁷

b. Quran Khuwani:

Hamne Quran Ko Samajhne Ke Liye Asaan Kar Diya, Pas Hai Koi Is Quran Se Naseehat Pakadne Waala.¹⁶⁸

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

Kya Hua Un Logo'n Ko Ke Quran e Majeed Mein Ghaur o Fikr Nahi Karte, Kya Unke Dilo'n Par Taale Lage Hue Hain?¹⁶⁹

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا

In ayaat ke bar-aks musalmano ko taaleem di jaa rahi hai ke Quran ka padhna aur samajhna asaan nahi hai. Jab padhte hi nahi to samajhne ka sawal hi paeda nahi hoga. Is tarha se jis maqsad e azeem ke liye iska nuzool hua,

¹⁵⁵ Hidaaya: V1 P75

¹⁵⁶ T: Khajoor ya taad ka taaza arq, wo sharaab jo kharma aur jau se banti ho.

¹⁵⁷ Durre Mukhtaar: P20

¹⁵⁸ Durre Mukhtaar: P22

¹⁵⁹ Durre Mukhtaar: P74

¹⁶⁰ Durre Mukhtaar: P72

¹⁶¹ Durre Mukhtaar: P70

¹⁶² Durre Mukhtaar: P71

¹⁶³ Printed Tauheed Publications, Bangalore

¹⁶⁴ Fataawa Rasheediya: P132

¹⁶⁵ P633

¹⁶⁶ Tareekh Ibne Qhalkaan: P381

¹⁶⁷ Lisan ul Mizaan: V4 P295

¹⁶⁸ Surah Qamar: 17, 22, 32, 40

¹⁶⁹ Surah Muhammad: 24

isey logo'n ne pas e pusht daal diya. Iska istemal sirf Quran Khuwani, Qasme'n Uthaane, Amalaiyaat Karne, Ta'aweez Gande Karne, Bimaaro'n ko iski hawaa dene aur Murdo'n ko bakhshwaane waghaira ke liye istemal kar rahe hain. Quran Khuwani ka tareeqa jo murde bakhshwane ke liye raaej kiya gaya hai, ye Allah aur Rasool ﷺ ke farmameen ke bilkul bar-khilaf aur 100 feesad bidat hai. Kyou'nke ye 7th sadee ki ejaad hai. Ye Nabi ﷺ, Khulafa e Rashedeen aur Chaaro'n Imamo'n, kisi se bhi saabit nahi hai. Roz e Mehshar Nabi ﷺ Allah ki adaalat mein jo gawahi de'nge wo Quran ki zuban se sunle'n:

Aur Rasool, Allah Se Kahe'nge Ke Aye Parwardigaar!
Beshak Meri Ummat Ne Is Quran Se Door Ko
Pakadliya.¹⁷⁰

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا.

Yaane Quran to padhte the, lekin samajhne se be-niyaaz hokar rasma-rasmi mein bidat ki soorat mein padha karte the.

c. Khatam e Quran e Majeed:

Ye bhi Quran Khuwani ka doosra tareeqa hai. Is mehfil mein sirf 1 Quran ko ajzaa ko mehfil ke hazereen mein taqseem karke unhe'n padhaa jaata hai aur aakhir mein jis shakhs ke liye ye khatam karaaya jaata hai uske liye dua ki jaati hai. Lekin Dafa'a e mushkilaat ke liye aisa karna Nabi ﷺ aur Sahaba Ikram رضى الله عنهم ke daur mein qata'an saabit nahi hai.

d. Ujrat Par Quran Padhwaana:

Is bidat ke liye karobaar mein barkat ki gharz se Quran ki tilaawat Qaari aur Hafiz Sahebaan se karaai jaati hai. Gharo'n ko jaadu toney aur bimaari waghaira se mehfooz rakhne ke liye bhe aisa karte hain. Quran se ye faaede zaroor hote hain, magar jis waqt koi ye tilaawat khud kare naa ke ujrat par kisi se karwaae. Ujrat par tilaawat o Quran Khuwani gunah hai.

e. Shabeena:

Ek baat isse qabl ibteda mein bhi guzri hai ke Quran ko kitne dino'n mein khatam karna chaahiye, lehaza is par daleel hazir e khidmat hai:

- i) Hazrat Abdullah bin Umar رضى الله عنه farmate hain ke Rasool Allah ﷺ ne farmaya ke: Jisne 3 raat se kam waqt mein Quran khatam kiya wo Quran ko nahi samjha.¹⁷¹
- ii) Hazrat Ayesha رضى الله عنها farmati hain ke main nahi jaanti ke Rasool Allah ﷺ ne kabhi ek raat mein mukammal Quran khatam kiya ho. Naa hi Nabi ﷺ ne poori raat qiyaam mein guzaari ho, naa hi Ramzan ke alaawa kisi mahine ke poore roze rakhe ho'n.¹⁷²

Ab 1 raat mein shabeena karwaana aur AuliyaAllah ka 1 raat mein kai kai Quran e Paak padhna durust hai yaa Nabi ﷺ ka amal o farmaan? Faisla ghair-jaanibdaar¹⁷³ dil o dimaagh se khud kar le'n. Haqeeqat ye hai ke jab bhi kisi qaum ne apni taraf bheje gae paeghambar ki talimaat ko jhutlaaya hai to phir wo hidaayat se phir jaati hai.

Is tarha aaj ham Nabi ﷺ ki ahadees ko chod kar apni man-maani karna shuru karde'n aur deen mein nae tareeqe waza'a kar le'n to phir hidayat ka sawal hi paeda nahi hota. Balke har taraf bidat ke darwaze khulte chale jaae'nge aur yehi wo cheez hai jisse barakaat e ilaahi uth jaati hain. Kyou'nke ek riwayat ye bhi hai ke jis jagah ek bidat raaej ho, waha'n se ek sunnat uthaa li jaati hai.

¹⁷⁰ Surah Furqan: 30

¹⁷¹ Bukhari

¹⁷² Musnad Ahmad; Abu Dawood

¹⁷³ T: Nuteral, Unbiased

Ab aap khud andaaza lagaa le'n ke hamare yaha'n kis qadar bidat o khurafaat hain. To phir kitni sunnate'n uthi ho'ngi aur log kaise sunnat ke amil ban sake'nge? Ye hamare liye fikr aur tehqeeq ka waqt hai, bajaee iske ke ham waqt ko mukhalifat aur munaazera baazi mein zaaya kar de'n.

Jis tarha hamare ulama ne namazo'n ki adaaegi mein Sunnat e Rasool ﷺ ko tark karke apne khud-saakhta tareeqo'n ko raaej kar rakha hai. Isi tarha bohot saari rusumaat ko bhi janam diya hai, jinka isalm se koi talluq nahi. Ye saraasar bidat hain, jinki fehrist ne shaitan ki aant ki tarh ummat e muslima ko gher rakha hai. Jin bidat ke baare mein bohot saari kitabe'n likhi jaa chuki hain.

Main yaha'n sabka zikar karne se to raha. Chand aisee rusoom jinhe'n ye log shiddat se apnaae hue hain, unhe'n sirf *Telegraphic* zuban mein likhne ki koshish kar raha hu'n. Aaj bhi hamare shaher (balke barre sagheer) ke choti ke ulama apne mafaad ki khatir musalmano ko gumrah kar rahe hain. Jaise Eid Milad un Nabi ﷺ, Rabi ul Awwal ke bayanaat ki booking chand mahine pehle karaani padti hai.

Jiski koi daleel maujood nahi naa ye kisi hadees se saabit hai. Jo daleele'n Quran o Hadees mein milti hain, wo zikar kar deta hu'n, taa-ke faisla aap khud kare'n ke sach kya hai aur jhoot kya hai?

f. Shab e Bara-at:

Shaban ki 15th raat ko Sahb e Bara-at ka naam diya gaya hai. Is raat ko halwey pakaae aur khaae jaate hain, is bahane se ke Aap ﷺ ke ghazwa e ohad mein dandaan e Mubarak Shaheed hue the, jiski wajah se Aap ﷺ ne halwa tanaawul farmaya tha. To is sunnat ko poora karne ke liye aaj ke musalman is raat ko halwa khaate hain. Aur nafli ibaadat ka bhi khusoosi infaaraadi aur ijtemaai taur par ehtemaam kiya jaata hai. Ghazwa e ohad Shawwal mein hua naake Shaban mein. Tareekh e etebaar se ye bilkul ghalat hai, is raat ki munasebat se jitni bhi ahadees warid hui hain, ittefaq se wo saari zaeef hain.

Aur ek hadees ko mohaddiseen ne Saheeh bhi qaraar diya hai to isse is raat mein kisi qism ki ibaadat jo khas kar lene ka qata'an koi suboot nahi milta.

g. Jashn e Shab e Meraj:

Rajat ki 27th raat ko barre-sagheer ke musalmano ki aksariyat Shab e Meraj manaati hai. 2 riwayate'n bayan ki jaati hain. Hijrat se 1 saal qabl 17th Rabi ul Awwal ki shab ko Meraj karaai gai. Tamaam hi kutub e ahadees mein waaqea Meraj maujood hai. Lekin Meraj kis tareekh aur kis maah mein hui, iska pataa nahi chalta. Naa iska koi suboot ke Nabi ﷺ ke zamane mein ya Sahaba Ikram رضوان الله عليهم اجمعين ke daur mein Shab e Meraj manaai gai ho yaa nawaafil ka ehtemaam kiya gaya ho. Ibaadat wohi karni chaahiye jo Rasool Allah ﷺ se qaulan, felan aur amalan saabit ho. Saccha aur pakka momin musalman wohi hai, jo apne Rasool ﷺ ke ahkamaat par amal kare. Har musalman ko chaahiye ke aisee bidat ki poori tehqeeq kare, warna in bidat par amal karne raah e Jahannam par chalne ke baraabar hoga.

h. Rajab Ke Kunday:

Rajab ki 22nd tareeq ko Hazrat Jafar Sadiq رضي الله عنه ke naam ki meethi pooriyo'n waali niyaz dilaakar mannate'n o muraade'n poori ki jaati hain. Wo Nawaasa e Rasool ﷺ Syedna Hussain رضي الله عنه ke potey the. Ye bidat unse mansoob ki jaati hai, halaa'nke unho'n ne Nabi ﷺ ka ye qaul sun rakha tha:

Jis kisi ne bhi hamari is shariyat mein nayaa amr ejaad kiya to wo amr mardood hai, naa-maqbool hai.¹⁷⁴

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

¹⁷⁴ Bukhari & Muslim

22nd Rajab naa hi unki paedaesh ki tareekh hai aur naa hi unki wafaat ki tareekh aur naa ye nazar o niyaaz unki zindagi mein hi shuru ki gai thi hi. Jabke haqeeqat ye hai ke 22nd Rajab ko Hazrat Ameer e Moawiya ؓ ka yaum e wafaat hai. Is liye Raafzi hazraat is din khushi ka ehtemaam karte hain aur hamari ek badi tadaad ek Sahabi e Rasool ؐ ki wafaat ki khushiya'n manaane par tuli hui hai. Ye is liye ke ham tehqeeq ka daaman chod kar andhi taqleed ke pujari ban gae hain. Jisse jahalat tapak rahi hai.

Ye rasm sirf hamare barre sagheer mein manaai jaati hai. Jabke Jafar Sadiq ؓ se mausoom aur mansoob firqa ke afraad jo Arab, Iraq, Misr o Shaam waghaira mein paae jaate hain unme ye rasm kahee'n bhi nahi milti. Ye 14th sadee hijri ke Rafziyyo'n waali shaitani bidat hamare bhaiyo'n ne ikhteyar kar rakhi hai, jo unhe'n fauran chod deni chaahiye.

i. Pandhrawee'n (15th) Shabaan:

Ummul Momineen ؓ se 15th Shabaan ki fazeelat sunkar bhi kisi Sahaabi ؓ ne is sham ki nafl ibadaat ka ehtemaam nahi kiya. Goya ye Sahaba Ikram ؓ par ilzam hai ke is raat ki fazeelat ko jaante hue bhi iska ehtemaam nahi kiya. Jabke dar-haqeeqat is raat ki makhsos koi ibadaat saabit hi nahi hai.

Lekin haqeeqat ye hai ke is bidat ko Shia aur Raafzi hazraat ne raaej kiya, unke 12th Imam Mahdi Ghaeb ki paedaesh 14th Shabaan hai. Is khushi ko manaate hain aur 15th ki raat ko bedaari ki raat mehdi muntazir ke naam arziya'n likh kar dariyao'n mein dallate hain. Taa-ke wo apna Quran jald lekar aae'n. Jaha'n is *Sunnat* ne janam liya, waha'n to ab is rasm ko jaanne pehchanne waala koi nahi, lekin hamare mulko'n mein zoro'n se is par umal hota aaraha hai.

j. Moharram Ki Rusumaat:

Moharram ul Haraam islami saal ka pehla mahina hai, jisme jaaez andaaz se khushiya'n manaani chaahiye. Lekin logo'n ne iski bajaee is mahina mein bidat ka aisa silsilaa shuru kar rakha hai, jo byan se bahar hai. Chand ke nazar aate hi siyah libaas pehenna, siyah jhande buland karna, majlis e shahaadat munaqqid karna, nohey¹⁷⁵ aur mirsiyye¹⁷⁶ padhna, 4 paaiyaa;n aur choohay¹⁷⁷ aundhey kar dena, auro'n ka badan se zewarat utaar dena, maatami juloos nikaalna, zanjeero'n aur hcuriyo'n se khud ko zakhmi karna, ta'aziye aur taboot banana, patta khelna¹⁷⁸, Hazrat Hussain ؓ aur deegar shohada ki niyaz ka sharbat banana, paani ki sabeele'n lagaana, khichda pakaana, Ashura e moharram ke dauran khushi ki taqareeb na karna, shahaadat ka sog har saal manaana waghaira.

In tamaam rusumaat mein ek bhi rasm aisee nahi jo Quran o Hadees se saabit ho. Ye sab musalmano ki laa-ilm, kam aqali aur jahaalat ke sabab jaari karda hain. Hamare bohut se bhai bahen raafzi hazraat ki dekha-dekhi aur kuch unke wasee propaganda ka shikar hokar unki bidati rasmo'n ko adaa karte aaraha hain. Nau-biyaahi¹⁷⁹ aurte'n ashura apne maike mein guzarti hain. Ta'aziyo'n¹⁸⁰ ke neech se baccho'n aur bimaaro'n ko guzaara jaata hai, jo rasm buth-parasti se kam nahi hai. Sabeelo'n ka wo paani jo ghairullah se mansob ho saraa-sar farman e ilaahi وَمَا أَهْلٌ بِهِ لَعْنُ الرَّحْمٰن ki roo se wo paani najis aur naa-paak hota hai.

Agar islam mein har saal ayyam e makhsos mein sog¹⁸¹ manaana jaaez hota to phir ham wafaat e Rasool ؐ ka sog manaate. Duniya mein musalmano par is gham se badh kar naa to koi gham aaya aur naa aasakega. Rusoomaat e moharram sirf bidat hi nahi, balke shirk ke zumrey mein aati hain.

¹⁷⁵ T: Rona, Maatam karna

¹⁷⁶ T: Wo nazam jisme shohda e karbalaa ke masaeb aur shahaadat ka zikar ho.

¹⁷⁷ T: Khana pakaane ki jagah

¹⁷⁸ T:

¹⁷⁹ T: Nai naweli dulhan

¹⁸⁰ T: Hazrat Hasan aur Ahle Bait ki turbato'n ki naqal jo moharram ke dino'n mein bataur e yadgaar banate hain

¹⁸¹ T: Maghmoom, Ghamgeen, Maatami haalat mein

k. Giyaarwee'n:

Rabi ul Aakhir ki 11 tareekh ko bade peer sahab, yaane Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ ke naam se fateha biryani ki deghe'n par dilaate hain. Isi kaam se bohot saare log bakery unhi ke naam se paalte hain. Is dauran deen-farosh mulla in ghai-sharai mehfilo'n mein wa'az o bayan karte hain aur Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ ko abdiyyat se uthaa kar muqam e raboobiyat aur uloohiyat par bithaa dete hain. Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ ne apni kitab¹⁸² mein aisee bidat ko apnaane walo'n ko gumrah qaraar diya hai.

Faisla in hazraat ko karna hai ke yaa to wo apne imam sahab ke saath rahe'n yaa bade peer sahab ke saath (Imam Abu Hanifa رحمۃ اللہ علیہ ke shagird Imam Muhammad رحمۃ اللہ علیہ aur Imam Abu Yusuf رحمۃ اللہ علیہ apne ustad ke 1/3 masaael mein unki mukhalifat karte hain, jabke Akhbaar al Fiqhiya ke title par likha hua hai ke ret ke zarro'n ki ginti ke baraabar khuda ki laanate'n us shakhs par hain jo Imam Abu Hanifa رحمۃ اللہ علیہ ke qaul ko radd kare. Is surat mein Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ, Imam Muhammad رحمۃ اللہ علیہ aur Imam Abu Yusuf رحمۃ اللہ علیہ ka kya hoga, aap khud faisla kar le'n)

Giyaarwee'n bidat bhi hai aur shirk bhi, jisme ghairullah ke naam ke jaanwar paley aur zibah kiye jaate hain. Allah ka naam lekar zibah karna kaafi nahi, dil ki niyyat to peeran e peer ki niyaz hoti hai, jisse jaanwar haraam ho jaata hai. Daleel ye farman e Nabawi ﷺ hai: Amaal ka daar o madaar niyyato'n par hai.

Quran ki Surah Baqarah: 173 aur Surah Maeda: 3 dono mein is qism ka khana khaane ki sakhti ke saath mumaneat aur tambeeh ki gai hai.

l. Juma Ke 3 Khutbe, Khutba Se Qabl Sunnat Ke Liye Waqfa Karna Aur Baad Namaz e Juma Zohar Ethiyaati Padhna:

Hazrat Jabir bin Samrah رضی اللہ عنہ se riwayat hai ke Nabi ﷺ juma ke namaz mein 2 khutbe dete the. Unke darmiyan Aap ﷺ baithte the. Quran padhte aur wa'az o naseehat karte. Namaz bhi darmiyan hoti aur khutba bhi darmiyaana hota tha. Jo aaj kal hamare mulla 3 khutbe dete hain ye sunnat se saabit nahi. Jiski wajah se indAllah maqbool hone ke liye koi sanad nahi rakhte. Lehaza namaz e juma in bidat ke sabab zaaya ho jaati hai.

Hamare Imam apna pehle khutba jisey wo taqreer kehte hain khatam karke Arbi zuban mein 2 khutbe dene se qabl waqfa baraae adaaegi e sunnat karte hain, ke jisne abhi sunnat naa padhi ho wo padhle. Ye laa-ilm ki inteza hai, kyou'nke juma ka din farz namaz se pehle siwaah tahiyatul masjid ke koi sunnat namaz saabit hi nahi hai. Tahiyatul Masjid to masjid mein dakhil hote hi baithne se pehle adaa karna hai, naake khutba ke baad. Hanafi maslak ke hisaab se arbi khutba ke dauran sunnate'n nahi padhi jaa sakti hain, jiski koi saheeh sanad nahi.

Balke ye sunnat e Nabi ﷺ ke saraasar khilaf hai. Hazrat Jabir bin Abdullah رضی اللہ عنہ ki riwayat waali hadees, jisme Nabi ﷺ ek aadmi ko dauran e khutba sunnat padhne ka hukm dete hain aur aisee doosri saheeh ahadees ko jhutlaa kar baraae sunnat (khud-saakhta) waqfa karna qatai bidat hai.

Juma ka teesra khutba to hamare saamne ki paedawaar hai. Iske peeche bhi Allah Paak ki maslehat kaar-farma hai. Ye bidati imam, jinka ta'aruf kara chuka hu'n ye be-lagaam ho chuke hain. Mimbar e Rasool ﷺ ki ehmiyat unke dilo'n se nikal gai hai. Ye Nabi ﷺ ki sunnato'n ko pas e pusht daal kar ummat e muslima ko gumrah karne lag gae the.

To Allah Paak ne unke dilo'n mein ek nai ejaad ko janam diya. Wo hai teesra khutba, kyou'nke Allah Paak chaahta tha ke ye Mimbar e Rasool ﷺ ki tauheen se baaz ajaae'n aur wo is muqam ki hifaazat aur uski azmat ko bacha sakey. Is gharz se in bidati imamo'n ko mimbar e rasool ﷺ se mehroom kar diya gaya hai.

¹⁸² Ghuniya at Talebeen: P167-170

Adaaegi namaz e juma ke baad ehtiyaatan zohar ki 4 rakat is gharz se padhna ke agar Allah Ta'ala ne hamara juma qubool naa kiya to Zohar to bherehaal qubool ho jaaegi. Ye saraasar bidat hai, naato janab Rasool Allah ﷺ ne padhi hai aur naa hi Khulafa e Rashedeen رضي الله عنهم se iske padhne ka jawaz milta hai.

m. Mardo'n Aur Aurto'n Ka Judaa-Judaa Tareeqa Namaz Padhna:

Ahadees se ye saabit hota hai ke aurat aur mard ki namaz mein koi farq nahi, siwaae jagah, libaas aur satar poshi ke. Jinke ahkamaat saaf alfaaz mein ahadees mein hi maujood hain. Ye baad ek mazboot daleel ke taur par kahi jaa sakti hai. Nabi ﷺ ne farmaya:

Namaz us tarha padho, jis tarha mujhko padhte dekhte ho.¹⁸³

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Hamare mullao'n ne jaha'n jaha'n bhi mardo'n aur aurto'n ki namaz mein jo farq ikhteyar karne ko kaha hai wo saare ke saare khilaf e sunnat hain. Jiska shumar sirf bidat mein hi kiya jaa sakta hai aur jaha'n bhi jis tareeqa se bhi ibaadaat mein bidat ka dakhla hoga wo ibadaat indAllah maqbool naa ho'ngi.

Aapne dekha ke is hadees mein mard aur aurat ki takhsees¹⁸⁴ nahi hai. Ke mard ya aurat (Namaz) kaise padhem balke mutlaqan hukum hai aur phir agar ye baat sharm o hayaa ke hawaale se namaz mein zaroori hoti to Nabi ﷺ aurto'n ke liye khud ilaaheda se hukum de sakte the. Kyounke Aap ﷺ to khud ka'nwaari ladki se bhi ziyaada sharm o hayaa waale the. Aur Ambiya عليهم السلام haq baat chupaate bhi nahi.

¹⁸³ Bukhari

¹⁸⁴ T: Khususiyat, Gunn, Mehfooz karna, Mehfooz kiya jaana

Hissa Duwwam: Talaash e Haq Ka Safar

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ... أَمَّا بَعْدُ

Aye Imaan Waalo! Islam Mein Poorey Ke Poorey Dakhil Ho Jao Aur Shaitan Ke Qadmo'n Ki Ta'abedaari Naa Karo, Wo Tumhara Khulaa Dushman Hai.¹⁸⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَاةِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

Doosri jagah farmaya:

Aye Imaan Waalo! Tum Apne Aapko Aur Apne Ghar Waalo'n Ko Us Aag Se Bachaao Jiska Indhan Insan Hain Aur Patthar Jis Par Sakht Dil Mazboot Farishtey Muqarrar Hain. Jinhe'n Jo Hukum Allah Ta'ala Deta Hai, Uski Naa-farmani Nahi Karte, Balke Jo Hukum Diyaa Jaae Bajaa Laate Hain.¹⁸⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.

Irshad e Nabawi ﷺ hai:

Beshak sabse behtareen kalaam, Allah Ta'ala ki Kitab hai aur raasto'n mein behtareen raasta, Muhammad ﷺ ka raasta hai aur badd-tareen baate'n, deen mein nai nikaali hui baate'n hain aur (deen mein) har nai nikli hui baat bidat hai aur har bidat gumrahi hai aur har gumrahi Jahannam mein le jaane waali hai.

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Mohtaram Bhaiyo'n! Assalamu Alaikum Wa Rahmatullahi Wa Barakatahu...

Maine Quran mein nazil Allah Paak ke paegham ki 2 ayato'n aur Nabi ﷺ ke khutba e masnoona ke alfaaz ko unke tarjuma ke saath likh diya hai, jo suraj ki raushni ki tarha saaf hai.

Chuttiyo'n se aane ke baad main aap logo'n se phone par baat karta raha. Hara ae din Quran ke paegham ki koi naa koi ayat nazar se guzarti hai to main be-chain ho jaata hu'n. Is liye ke oopar likhi gai dono ayato'n mein Allah Paak ne mujh par ye zimmedaari daaldi hai to main majboor hokar aapko doosra khat likh raha hu'n. In ayat ko ghaur se padhe'n. Mujhe ye nahi kaha jaa raha hai ke main ghar chod kar doosro'n ko Jannat ki raah dikhau'n aur khud jahannami banoo'n.

Hame'n poorey ke poorey islam mein dakhil hone ko kaha jaa raha hai. Aur saath hi saath apne ghar waalo'n ko aur apne khandaan ke logo'n ko dozakh ki aag se bachaane ke liye. Naa ke main sirf America aur Africa ke logo'n ko tableegh karne ke liye jaau'n. Is liye aap sabse meri guzarish hai ke apne dil o dimaagh ko saaf karke, apni aankho'n se ta'assub ke chashme ko utaar kar aur Allah Paak se siraat e mustaqeem ki dua karte hue is khat ko baar baar padhe'n to Allah Paak se ummeed karta hu'n ke wo hame'n zaroor raah e hidaayat par gaamzan kardega. In Sha Allah. Kyou'nke irshaad e Baari Ta'ala hai:

Yaane Jo Mere Raaste Par Jaddo-Jahad Karte Hain, To Phir Main Unhe'n Zaroor Apne Raaste Dikha Deta Hu'n.¹⁸⁷

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا.

¹⁸⁵ Surah Baqara: 208

¹⁸⁶ Surah Tehreem: 6

¹⁸⁷ Surah Ankaboot: 69

1. Madrasa Shah Waliullah (Bangalore) Mein Ulama e Ikram Se Ek Mulaqaat:

Maine doosri chutti ke dauran jin logo'n se mulaqaat ki aur jin masael se do-chaar hua ab in cheezo'n ko main aapke saamne rakhne jaa raha hu'n. Isey aap mere pehle khule khat *Talaash e Haq Ka Safar* ki doosri kadee yaa qist samjhe'n. Is martaba phir jab main bhaiyo'n se milta, masaa'id ko jaata to unki harakaat aur ibadaat (jo khurafaat se bhari hui hain) dekh kar main khamosh nahi reh saka aur har din 2-4 ghante isi mein nikal jaate the. Jab bhaiyo'n ke paas mere sawalo'n ke jawab naa hote to kehte ke kyou'n naa ham maulana se baat kare'n, jiske liye main hamesha amaadgi ka izhaar karta.

Jiski wajah se 2-4 bhaiyo'n ne Maulana ko manwaaliya aur wo mujhse baat karne ko taiyaar ho gae. Hamari rahaesho'n ke qareeb nahi, balke unke madrasa mein. Jo hamare gharo'n se bohot door waaqe hai. Ye harkat unho'n ne is liye ki ke wo mere saath doosre bhaiyo'n aur unke baccho'n se bachna chaahte the aur saath hi saath apne madrasa aur doosre madrasa ke asaateza ko apne saath rakhna unka maqsood tha. Behrehaal unki shart ko manzoor karte hue main poho'nch gaya. Maulana apne bachpan se mujhe jaante hain aur meri deeni aur dunyawii taaleem se bhi waqif hain. Iske bawajood jab main madrasa mein dakhil hua to kya dekhta hu'n ke sirf unke madrasa ke mudarreseen hi nahi, balke doosre madraso'n se bhi mufasssereen aur mohaddiseen ko ekattha kiye hue the. Isse saaf zahir ho raha tha ke maulana ko apne aap par bharosa nahi tha.

Unko pataa tha ke wo mere sawalo'n ke jawab de nahi paae'nge. Is liye doosro'n par bharosa karke unhe'n bulaa liya tha. Mere bhai, aap dekh chuke hain aur us din ke anjaam se bhi acchi tarha waqif hain. Wo saare mufasssereen o mohaddiseen milkar bhi mere kisi sawal ka jawab Quran o Hadees ki raushni mein dene se nakaam rahe. Mere chand sawalaat ye the:

Maulana ko yaad dilaane ke liye maine unse poocha ke kya aapne عَيْسَى وَتَوَلَّى padhi hai. Sirf is yaad dehaani ke liye ke us ayat ka nuzool kyou'n hua tha? Jab Allah Paak apne Nabi ﷺ ko is tarha se agaah karta hai to kya maulana jaise aalimo'n ko wo bakhsh dega? Jo log unke paas aarahe hain, deen seekhne ke liye unko nazar andaaz karke ye duniya bhar mein ghoomte phir rahe hain aur logo'n ki aankho'n mein dhool jho'nkte hain. Us waqt wo khamosh ho gae, iska unho'n ne koi jawab nahi diya.

Sawal 1: Ek Buzurg Ka Ek Raat Mein 2000 Rakat Namaz Adaa Karna:

Meri pehli guftagu mein unho'n ne apne ek buzurg jinho'n ne 1 raat mein 2000 rakat namaz padhi thi. Is waaqea aur Meraj e Nabawi ﷺ ko ek hi qaraar diya tha. Kaha tha ke agar tum Meraj ko maante ho to is buzurg ke 2000 rakat namaz padhne ko bhi maanna hoga. Ye kitni badi himaaqat ki baat hai ke Meraj ka safar Allah Paak ki marzi aur uski dawat par Jibraeel عليه السلام ne karwaya, jiska zikar Allah Paak ne Quran mein kiya hai. Ye dono ek kaisey ho sakte hain?

Is martaba maine unse phir daryaaft kiya, kya wo apne jawab par abhi atal hain? Unho'n ne mujhse sawal kiya ke aap apna maslak bataiye? Aur kaha ke Ahle Hadees ijtehaad ko nahi maante, is waaste unke paas iska hal nahi hai. Phir unho'n ne wo hadees sunaai: Hazrat Moaz bin Jabal رضي الله عنه se riwayat hai ke jab Nabi ﷺ ne unhe'n (haakim banaakar) Yemen bheja to irshad farmaya:

Moaz! Tumhare saamne jab muqaddamaat pesh kiye jaae'nge to tum unka faisla kaise karoge? Hazrat Moaz رضي الله عنه ne arz kiya: Allah ki Kitab ke mutaabiq. Rasool Allah ﷺ ne poocha: Agar wo Allah ki kitab mein naa hui? Hazrat Moaz رضي الله عنه ne arz kiya: To phir Sunnat e Rasool ﷺ ke mutabiq faisla karu'nga. Rasool Allah ﷺ ne poocha: Agar Sunnat e Rasool ﷺ mein bhi naa paao to? Unho'ne arz kiya: Phir main apni raae se ijtehaad karu'nga aur

عَنْ مَعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَعَثَهُ إِلَى الْيَمَنِ قَالَ لَهُ: كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟ قَالَ: أَقْضِي بِمَا فِي كِتَابِ اللَّهِ قَالَ: فَإِنْ لَمْ يَكُنْ كِتَابَ اللَّهِ؟ قَالَ: بِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

koi kasar nahi uthaa rakhu'nga. Raawi kehte hain, Rasool Allah ﷺ ne unke seeney par hath maara aur farmaya: Tamaam ta'areefe'en us zaat ke liye hain, jin se Rasool ﷺ ke qasid ko ye taufeeq ataa farmai jisse Allah ke Rasool ﷺ bhi raazi hue.

قَالَ: أَجْتَهِدُ رَأْيِي وَلَا أَلُو، قَالَ: فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَدْرَهُ وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لِمَا يُرْضِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Wazaahat: Ye hadees Zaeef (Munkar) hai. Tafseel ke liye mulaheza ho Silsila Ahadees uz Zaeefa wal Mauzua'ah.¹⁸⁸

Ye hadees ulama e ahnaaf mein itni mashoor hai ke har aalim kisi naa kisi bahaane isey bayan kar deta hai. Kyou'ne ye hadees unke liye ijtehaad ka darwaza khol deti hai. Bangalore ki Aamma Arbaa Conference mein saare muqarrereen ne isey bayan kiya hai aur 1 saal baad maulana ne hamare saamne isi ka sahaara liya. Jab maine isey zaeef hadees ka zikar kiye to kehne lage ke ham zaeef hadeeso'n ko bhi maante hain.

Kyou'ne 4-6 zaeef hadeese'n milkar 1 saheeh hadees ke baraabar ban jaati hain. Aisey aqal ke ghode daodaane waalo'n se kya koi ilmi bahes kar sakta hai? Aap khud faisla kar le'n aur phir baqaul unhi ke ye baat maan bhi li jaae to sawal ye paeda hota hai ke yaha'n ijtehaad ka mas-ala hi nahi hai. Kyou'ne ijtehaad to waha'n kiya jaata hai, jaha'n kisi maamle mein Qurani nas¹⁸⁹ ya ahadees maujood naa ho'n aur naa hi amal e Sahaba رضي الله عنهم ho.

Aur ye baat is hadees mein bhi waazeh ki gai hai aur phir yaha'n kisi mas-ala ka hal to nikaalna maqsood nahi, balke yaha'n to sirf ye dekha jaa raha hai ke 1 raat mein 2000 rakato'n ki adaaegi Nabi ﷺ yaa unke baad hamare aslaaf se saabit hai yaa nahi? Agar nahi to phir sareehan bidat hai. Wo bhi is surat mein ke maan liya jaae ke 2000 rakat adaa ki jaa sakti hain. Halaa'nke yaha'n shara'an aur aqalan dono lehaaz se ye baat naqaabil e yaqeen hai. Aur manwaane ke liye iske saath Meraj ki misaal dena goya ke apne buzurg ko Nabi ﷺ ke darja ki baraabar dene ki mazmoom koshish ki gai hai. Jo-ke kufr ke zeeney ki pehli seedhi hai. العياذ بالله

Yaha'n ye waazeh kar dena bhi zaroori hai ke is baat ka ijtehaad ke mas-ala se koi talluq nahi banta aur agar ijtehaad ka mas-ala saabit karna hi maqsood ho to uske liye kutub e ahadees mein kai saheeh ahadees maujood hain, phir is kamzor sahare ki zaroorat nahi hai. Aur uske saath saath maulana sahab ki apni baat hi unki tardeed karti hai. Kyou'ne wo kehte hain ke Ahle Hadees ijtehaad ko nahi maante halaa'nke unke (maulana) aur Ahle Hadees ke darmiyan yehi cheez to farq karti hai, ke Ahle Hadees aaj bhi ijtehaad ke qaael hain. Jabke wo aur inka giroh ijtehaad ka munkar aur taqleed ka dildaadah¹⁹⁰ hai Allah unko sochne samajhne ki taufeeq ataa farmae. Ameen.

Sawal 2: Fajr Ki 2 Sunnate'n:

1 din main aur bhai Mumtaz Sahab fajr ki namaz ke liye ek hi waqt masjid ke darwaze par poho'nche us waqt aqaamat ho rahi thi. Main jaakar jamat mein shamil ho gaya wo hasb e ma'amool diwar ke peeche khade 2 sunnate'n padhkar jamat mein shamil hue the. Namaz ke baad maine bhai sahab ko saheeh hadeeso'n ki raushni mein fajr ki 2 sunnato'n ke baare mein samjhaya to wo kehne lage: Hame'n to isi tarha taakeed ki gai hai, to phir baat maulana par aai. Yaha'n par ek misaal acchi lagti hai: *Andho'n Mein Kaana Raaja*

Jis din ham log unke madrase mein baithe hue the, to yehi sawal maine kiya ke inka ye amal durust hai yaa nahi? Yaa Nabi ﷺ ki wo hadees: Jis waqt jis namaz ki aqaamat ho, siwaae iske doosri koi namaz nahi hoti. Maulana ne kaha aur bhi ek hadees hai wo ye ke: Agar ghode tujhe raundh¹⁹¹ bhi daale'n to fajr ki sunnat namaz padh liya karo.

¹⁸⁸ V2 H881 (T: Silsilah Ahadees az Zaeefa lil Albani)

¹⁸⁹ T: Matan, Text (Google Translation)

¹⁹⁰ T: Ashiq, Fareefta

¹⁹¹ T: Pamaal karna, Pao'n se kuchalna

Maine mazeed bataya: Is mein koi shak nahi, fajr ki sunnat ke baare mein bohot taakeed ki gai hai. Nabi ﷺ ka khud amal e mubaarak hai ke jab aap safar mein hote us waqt qasar namaz adaa karte, saath hi fajr ki sunnat namaz bhi pabandi ke saath padhte the aur saath hi maine jo 2 hadeese'n bayan ki wo ye hain:

Hazrat Qais bin Umro kehte hain: Nabi ﷺ ne ek aadmi ko subha ki namaz ke baad 2 raka'te'n padhte dekha to farmaya: Subha ki namaz 2 rakat hai. Us aadmi ne jawab diya: Maine farz namaz se pehle ki 2 rakat nahi padhi thi, lehaza ab padhi hain. Rasool Allah ﷺ ye jawab sunkar khamosh hogae. (yaane iski ijaazat dedi).¹⁹²

عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رُكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الصُّبْحِ رُكْعَتَانِ، فَقَالَ الرَّجُلُ إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Wazaahat: Sunnat ki teeno qisme'n ek hi darja ki hain aur shariyat mein hujjat ka darja rakhti hain aur wo 3 aqsaam ye hain:

1) Sunnat e Qauli

2) Sunnat e Feli

3) Sunnat e Taqreeri

Opar likhi hui hadees sunnat e taqreeri hai. Yaane jis amal par Nabi ﷺ ne khamoshi farmai aur pasadeedgi ka izhaar kiya hai. Rasool Allah ﷺ ka zubani irshad e Mubarak sunnat e qauli kehlaata hai aur aapke amal e Mubarak ko sunnat e feli kehte hain.

Main tum mein do (2) cheeze'n chode jaa raha hu'n, tum jab tak unhe'n pakde rahoge hargiz gumrah nahi hoge. Allah ki kitab aur meri sunnat.¹⁹³

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا كِتَابُ اللَّهِ وَسُنَّتِي.

In dono hadeeso'n se saaf zahir hota hai ke Fajr ki aqaamat ho jaane ke baad agar koi masjid mein dakhil ho to usey chaahiye ke jamat mein shareek hokar farz adaa karle aur baad mein sunnat namaz adaa karle. Is bat par malana Aag-bagola hogae aur kehne lage ke batao ye hadeese'n kaha'n hain? Hamare paas kutub e sita rakhi hui hain. Maine unhe'n bataane ka waada kiya.

Itne mein unke saath baithe hue ek mohaddis ne batadiya ke ye hadeese'n saheeh hain. To maulana ne palta khaaya aur kaha ke Rahmatullah Sahab jo keh rahe hain wo bhi saheeh hai aur ham jo keh rahe hain wo bhi saheeh hai. Is ek amal se waha'n par baithe afraad ko pataa chal gaya tha ke hadees ke ustad ko hadees ke ilm par kitna uboor¹⁹⁴ haasil hai? Jab har mas-ala par ye laa-jawab hone lage to saare ulama bazid rahe ke main apna maslak bataau'n.

Maine jawab diya ke main Musalman hu'n aur Nabi ﷺ ke is irshad par amal kar raha hu'n. Jisme Aap ﷺ ne farmaya:

Tumhare darmiyan 2 cheeze'n chodey jaa raha hu'n, jab tak inko mazbooti se thaame rahoge hargiz gumrah naa hoge, wo hain Allah ki kitab aur Meri Sunnat.

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا كِتَابُ اللَّهِ وَسُنَّتِي.

Mera amal Nabi ﷺ ke is qaul par hai, aap mujhe jis naam se pukarna chaahte hain pukaarle'n to fauran maulana ki zubaan se nikal pada: Ye choo'n choo'n ka murabba hain. Ek muwahhid ko ye log is tarha pukarte hain. Is par bhi main khamosh raha, kyou'nke main jaanta tha, kisi naa kisi tarha wo mere jazbaat se khelna chaahte the. Unme se aur ek ne mujhe salafi pukaara lekin ye kya hain? Inhee'n ke ek bohot bade aalim Maulana Khaleel Ahmad Saharanpuri ke alfaaz mein padhiye:

¹⁹² Abu Dawood

¹⁹³ Mustadrak Haakim; Saheeh al Jaame: 2937

¹⁹⁴ T: Khoob mahaarat hona

Janna chaahiye ke ham aur hamare mashaeq aur hamari saair jamat bihamdillah furooaat mein Muqallid hain Muqtadaae khalaf Hazrat Imam ul Humaam Imam e Aazam Abu Hanifa Noman bin Saabit رحمته الله e aur Usool aur Eteqaad mein paeroo hain Imam Abul Hasan Asha'ari رحمته الله aur Imam Abu Mansoor Matureedi رحمته الله ke aur tareeqahe soofiya mein hamko intesaab haasil hai silsila e aaliya Hazraat Naqshebandiya رحمته الله aur tareeqa e zikriya - Mashaaeq e Chisht رحمته الله aur silsila bahiya - Hazraat e Qadariya رحمته الله aur tareeqa marziya - Mashaaekh e Soharwaridya رحمته الله ke saath.¹⁹⁵

Ab aap khud faisla karle'n ke mujh jaise Quran aur Nabi ﷺ ke farman ko maan-ne waale ko ye choo'n choo'n ka murabba keh kar pukaar rahe hain to oopar likhi hui taareef mein inko kis naam se pukaara jaae.

Agar Allah ke farman ke tahat أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ par amal karne ko wo choo'n choo'n ka murabba samajhte hain to mujhe manzoor hai. Main unke paas sawaali bankar apne ishkalaat ke jawab talab karne gaya tha, lekin waha'n par baithe 10 se ziyada ulama mujhse sawalaat karne lag gae the. Kai farzi naam lekar Ahle Hadees is tarha kehte hain aur is tarha likhte hain waghaira waghaira. Ye sab is liye kar rahe the ke waha'n baithe hue logo'n ko gumrah karna unka maqsad tha.

Lekin unki laa-ilmi par afsos ho raha tha. Wo acchi tarha jaante hain ke jo 4 mashoor fiqhi mazaahib ke Imam hain. Agar unke aqwaal Quran o Hadees se takraa rahe ho'n to ham unhe'n nahi maante aisee soorat mein koi Ahle Hadees aalim hi kyou'n naa ho, agar koi baat aisee keh de'n yaa likh de'n to jo Quran o Hadees se takra rahi ho to wo sab hamare liye hujjat nahi ban sakti hai. Ye saari baate'n unki damaghi khichdi hai, jisey bayan karte aur khush hote rehte hain.

Sawal 3: Bidat Ki Ta'areef:

Dauran e guftagu jab maine bidat ki taareef Nabi ﷺ ki is hadees ki raushni mein ki ke Aap ﷺ ka irshad hai:

Behtareen hadees Kalaam e Ilaahi hai aur behtareen tareeqa Sunnat e Rasool ﷺ hai aur badd-tareen umoor (deen mein) nai ejadaat hain aur har nai ejaad bidat hai aur har bidat gumrahi hai aur har gumrahi Jahannam mein (lejaane waali) hai.¹⁹⁶

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ
ضَلَالَةٍ فِي النَّارِ.

Yaane har wo amal bidat kehlaaega jo sawab aur neki samajh kar kiya jaae, lekin shariyat mein iski koi buniyad yaa suboot naa ho, yaane naa to Rasool Allah ﷺ ne khud wo amal kiy ho naa kisi ko iska hukum diya ho aur naa hi kisi ko iski ijaazat di ho. Aisa amal Allah Ta'ala ke yaha'n mardood o naqaabil e qubool hai.

Is hadees par aur uski taareef par bhi saare ha'ns rahe the aur mazaaq udaa rahe the. Ye log Juma ke khutba mein rasji taur par is hadees ki tilawat to kar dete hain, lekin iska mafhoom kisi ko nahi bataate. Us din saamne baithe hue ziyada an-padhd log the. Unko apne bartaaon se ye baawar karaana chaahthe the ke jo hadees maine padhi aur bidat ki taareef ki wo ghalat hai. Lekin Allah Paak to jaanta hai. In sha Allah ye saare qiyaamat ke din apne bartaaon aur ha'nsi mazaaq ka zaroor jawab de'nge.

Chalte chalte ham yaha'n Allah ki ayaat aur shariyat ke bayan par ha'nsne aur tanz karne waalo'n ke baare mein ek ayat pesh karte hain. Goya ke baat shayad kadwi lage, magar Quran ki zubaan mein shayad ye log sunkar laraz uthe aur Allah ki taraf rujoo kar le'n kyou'nke Allah ne imaan waalo'n ki ye nishani bataai hai:

Imaan Waale To Wo Hain, Jab Unke Saamne Allah Ka Zikar Kiya Jaae To Unke Dil Dahel Jaate Hain Aur Jab Ayaat Padhi Jaae'n To Unke Imaan Badh Jaate Hain Aur

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

¹⁹⁵ Al Muhannad A'alaa al Mufannad Yaane Aqaaed Ulama e Ahle Sunnat Deoband: P29-30

¹⁹⁶ Bukhari & Muslim

Ye Sirf Apne Rabb Par Hi Bharosa o Tawakkal Karte Hain.¹⁹⁷

Lehaza Allah ke ahkam aur Nabi ﷺ ki ahadees ka mazaq udaana ye kaha'n ki aqalmandi hai aur Allah ki ghairat ne bhi gawaara naa kiya ke agar kahee'n mazaq udaaya jaae to waha'n thehra bhi jaae aur phi raise logo'n ka anjaam bhi bataakar unhe'n tambeeh kardi. Chunache irshad e Baari Ta'ala hai:

Aur Allah Tumhare Paas Apni Kitab Mein Hukum Utaar Chuka Hai Ke Tum Jab Kisi Majlis Waalo'n Ko Allah Ta'ala Ki Ayato'n Ke Saath Kufr Karte Aur Mazaq Udaate Hue Suno To Us Majme Mein Unke Saath Naa Baitho Jab Tak Ke Wo Uske Alaawa Aur Baate'n Naa Karne Lage'n (warna) Tum Bhi Us Waqt Unhi Jaise Hoge. Yaqeenan Allah Ta'ala Tamaam Kafiro'n Aur Sab Munafiqo'n Ko Jahannam Mein Jamaa Karne Waala Hai.¹⁹⁸

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Lehaza ab bhi waqt hai ke bazariye tauba apne aapko munafeqeen ki safo'n mein shamil hone se bacha liya jaae aur yaha'n ye keh kar jaan nahi chudaai jaa sakti ke hamne to hadees ki baat ki hai. Qurani ayaat se inkaar aur tamaskhur to nahi kiya, to iski tafseel mein jaakar is tehreer ko tawaalat mein daalne ki bajaae ham sirf hawaalajaat de dete hain, aap khud in ayaat ka tarjuma padh sakte hain. (Surah Aale Imran: 31-32; Surah Nisa: 64-65; Surah Ahzab: 70-71; Surah Hadeed: 28; Surah Saf: 10-11) Allah hidayat de aur sochne samajhne ki taufeeq bakhshhe. Ameen

Sawal 4: Farz Namaz Ke Baad Ijtemaai Dua Ka Mas-ala:

Maine unse sawal kiya ke kya farz namaz ke baad Nabi ﷺ ke batae hue azkaar zaroori hain yaa ijtemaai dua? Unho'n ne jawab diya ke hamari masjid aur hamare madrasa mein farz namaz ke baad ijtemaai dua nahi hoti aur ye baat sach bhi hai, lekin sawal sirf unki ek masjid yaa ek madrasa kaa nahi. Sawal un saari masajid ka hai jo unke qabze mein hain, jaha'n Quran ko taaq mein rakh kar Tableeghi Nisaab ko har ek masjid ke member ki zeenat banaa rakha hai.

Waha'n par ijtemai dua par itna zor kyou'n? Yaha'n tak ke ye dua namaz ka ek hissa ban chuki hai. Is bidat ko khatam karne mein ye pehel kyou'n nahi karte? Iska unke paas koi jawab nahi.

Sawal 5: Namaz e Juma ke 3 Khutbe:

Is baare mein unse sawal kiya gaya to kehne lage ke ye Nabi ﷺ ke zamane se chala aaraha hai. Is baat mein kitni sacchai hai, aap khus soch sakte hain. Sirf chand barso'n pehle ye bidat hamari aankho'n ke saamne manzar e aam par aai. Jo unki makhsoos masjido'n mein raaej hai aur chand wo masjide'n jo unhi ke qabze mein hain. Waha'n par aaj bhi 2 hi khutbe ho rahe hain.

Jaise Delhi ki jaame masjid aur hamare shaher ki bohot saari masjide'n jaise ek masjid¹⁹⁹ jo unki masjid²⁰⁰ ke baghal mein hai. Waha'n par bhi unhi ke ek zabardast waaiz Maulana Haneef Afsar Sahab khateeb hain. Jinke 2 khutbe sunne ka ittefaq hua tha. Us waqt unho'n ne sirf 2 hi khutbe diye the. Maine jab ye hawaala diya to kehne lage ke ham Haneef Sahab ko nahi maante. Agar wo 2 khutbe de rahe hain to kyou'n de rahe hain unse hi pooch le'n. Jab unke paas koi daleel o suboot nahi hota to is tarha se apne aapko bachaane ki koshish karte hain.

Dauran e guftagu wo khud chand lamhaat ke baad koi naa koi mas-ala uthaa lete the, taa-ke waha'n maujood logo'n ko gumrah kar sake'n aur unhe'n uljhaa kar rakh de'n. Apne aap unho'n ne seeney par hath baandhne ka

¹⁹⁷ Surah Anfal: 2

¹⁹⁸ Surah Nisa: 140

¹⁹⁹ T: Choti Chaar Minaar Masjid, Shivajinagar

²⁰⁰ T: Sultan Shah Masjid, Shivajinagar

mas-ala ched diya aur baad mein saff bandi ke baare mein jiski Nabi ﷺ har namaz mein taakeed kiya karte the aur jab tak saff seedhi nahi ho jaati Aap ﷺ namaz ke liye nahi khade hote the.

Aise taakeedi amal ka waha'n jamaa hue imamo'n aur khateebo'n ne aisa behuda mazaq udaaya ke mere dil kaa'np utha. Lekin wo log ba-dastoor is sunnat ka mazaaq udaate rahe aur baccho'n jaisi harkate'n karke dikhte rahe. Naa unko Allah ka khof tha aur naa aakhirat ki fikr, pataa nahi wo kya mu'n lekar Nabi ﷺ ke saamne jaae'nge.

Ulama e Deoband aur Ahnaaf ka aajkal ek ahem mashghala hai. Ahle Hadeeso'n ko bhalaa bura kehna aur unpar be-jaa ilzamaat lagaana. Sirf is gharz se ke saamne baithe hue bhole bhaale musalmano ko mutassir karke unko apne chungal mein pha'nsa rakh sake'n. Lekin unki laa-ilmi ka kya kehna. Inhee'n ke ek bohot bade buzurg o peeran e peer Shaikh Abdul Qadir Jilaani ر.ا.ا. apni kitab *Ghuniya at Talebeen* P132 par likhte hain ke "Ahle bidat ki nishaani ya hai ke wo Ahle Athar (yaane Ahle Hadees) ke haq mein ta'an o tashne'e karte hain aur Ahle Sunnat ka ek hi naam hai Ashaab ul Hadees, yaane Ahle Hadees".

Sirf itna hi nahi, ulama e ahnaaf hamesha ye daawa karte rehte hain. Apne har khutbe mein aur har mehfil mein ke ham duniya ke kisi bhi Ahle Hadees se munazera karne ke liye taiyaar hain aur yehi baat ab Shah Waliullah ke madrasa mein bhi hui. Maulana Kaleemullah Sahab Imam Jaame Masjid Neelsandra ne seena thok kar kaha ke main akela saare Hindustan ke ulama e Ahle Hadees ke liye kaafi hu'n.

Agar mujhse munazera karna chaahte hain to main taiyaar hu'n. Uswi waqt main unke is challenge ko qubool kar liya tha. Jo record bhi ho chuka hai, lekin uske baad unse yaa unki taraf se koi jawab bhi nahi milaa. Main lagataar paegham bhejta rha ke agar wo taiyaar ho gae to aisee soorat mein kahee'n naa kahee'n in aalimo'n ko ekattha kiya jaae aur ek ilmi bahes rakhi jaae. Jisse doodh ka doodh aur paani ka paani ho jaae, lekin in ulama ki ye puraani chaal hai.

Maulana Salman Nadwi Sahab jab Saudi Arab ke shaher Al Jubail mein aae hue the to usi waqt waha'n ke Shahendar Bhatkali Sahebaan ne apne mukhlisaana andaz mein unko Al Jubail hi mein aae hue ek Ahle Hadee Alim Maulana Merajuddin Rabbani Sahab ko khane par bulaaya to Nadwi Sahab ne unke saath khaane ke table par aane se inkaar kar diya. Isse saaf zahir hota hai ke ye log munazre ke liye kab taiyaar ho'nge?

Agar in aalimo'n mein sacchai hai to wo ummat ko yakja karne ka iraada rakhte hain to in sabko 1 platform par aana hoga. Ye mera khat bhi pade aur koi sahab bhi ahnaaf ke kisi aalim ko munazere ke liye taiyaar kar le'n to mujhse raabta kare'n. In sha Allah main iski पूरी zimmedaari leta hu'n aur Ahle Hadees aalim ko laane ka waada bhi karta hu'n.

Itteba e Sunnat

Deen e Islam ka awwaleen aur buniyadi rukn aqeeda e tauheed aur itteba e sunnat hai. Lekin aajka musalman itteba e sunnat ko balaa e taaq rakh kar taqleed ke na'are buland karta phir raha hai. Ye an-padh aur jaahil musalman hi nahi, balke choti ke jaameaat aur madaaris se sanad haasil karne ke baad jab ek aalim ko apna mustaqbil taareek nazar aane lagaa to to taqleed ke naarey lagare hue itteba e sunnat ka gala gho'nt kar samajh raha hai ke ek raushan mustaqbil kid agar par chal padaa hai. Jabke deen ke maamle mein Rasool Allah ﷺ ke hukum ki ataa-at karna farz hai.

Lehaza aaiye main aapko Allah Paak ka faisla sunaata hu'n aur kisi bhi taqleedi maai ke laal mein ye himmat nahi ke in qurani faislo'n ko jhutlaa sakey. Chunache irshad e Baari Ta'ala hai:

Jisne Rasool Ki Ataa-at Ki Usne Allah Ta'ala Ki Ataa-at Ki.²⁰¹

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Wo (Nabi) Apni Marzi Se koi Baat Nahi Karte, Balke Wahee Jo Un Par Naazil Ki Jaati Hai Uske Mutaabiq Baat Karte Hain.²⁰²

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

(Aye Nabi ﷺ!) Hamne Aapko Tamaam Banee Nau e Insan Ke Liye Basheer o Nazeer Banaakar Bheja Hai.²⁰³

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا.

Aye Logo! Jo Imaan Laae Ho, Allah Aur Uske Rasool Ki Ataa-at Karo Aur Baat Sun Lene Ke Baad Usse Mu'n Naa Modo.²⁰⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا

تَسْبَعُونَ.

Jisne Rasool Ki Ataa-at Ki, Usne Dar-asal Allah Ki Ataa-at Ki Aur Jisne Rasool Allah Ki Ataa-at Se Mu'n Phera (uska wabaal usi par hoga) Hamne Aapko Un Par Pasbaan Banaa Kar Nahi Bheja.²⁰⁶

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

حَفِيفًا.

Allah Aur Rasool Allah Ki Ataa-at Karo, Taa-ke Tum Par Rahem Kiya Jaae.²⁰⁷

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

Aye Logo! Jo Imaan Laae Ho, Allah Aur Uske Rasool Ki Ataa-at Karo Aur Un Logo'n Ki Jo Tum Mein Se Saheb e Amr Ho'n. Phir Agar Tumhare Darmiyan Kisi Bhi Maamle Mein Ikhtelaf Paeda Ho Jaae To Usey Allah Aur Uske Rasool Ki Taraf Paltaa Do, Agar Tum Waqai Allah Aur Roz e Aakhirat Par Imaan Rakhte Ho. Yehi Ek Saheeh Tareeqa Hai Aur Anjaam o Sawaab Ke Lehaaz Se Bhi Accha Hai.²⁰⁸

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

²⁰¹ Surah Nisa: 80

²⁰² Surah Najam:3-4

²⁰³ Surah Saba: 28

²⁰⁴ T: In original book (urdu) Surah Anam: 28 was mentioned, which is a mistake.

²⁰⁵ Surah Anfaal: 20

²⁰⁶ Surah Nisa: 80

²⁰⁷ Surah Aale Imran: 132

²⁰⁸ Surah Nisa: 59

Wazhat 1

Allah Ta'ala ki taraf lautaane ka matlab Quran e Paak ki taraf rujoo karna hai Rasool Allah ﷺ ki taraf lautaane ke matlab Aap ﷺ ki hayat e taiyyaba mein Aap ﷺ ki zaat e muqaddas thi, lekin Aap ﷺ ki wafat ke baad isse muraad Aap ﷺ ki sunnat e muttaha aur ahadees e mubaaraka hain.

(aye Nabi) Aapke Rabb Ki Qasam, Log Kabhi Momin Nahi Ho Sakhte, Jab Tak Ke Apne (tamaam) Baahami Ikhtelafaat Mein Aapko Faisla Karne Waala Naa Maan Le'n. Phir Jo Bhi Faisla Aap Kare'n Us Par Apne Dilo'n Mein Koi Tangi Mehsoos Naa Kare'n, Balke Sar-e-tasleem Kham Kar Le'n.²⁰⁹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

Aye logo! Jo Imaan Laae Ho, Allah Aur Uske Rasool Ki Ataa-at Karo (Aur Ataa-at Se Mu'n Modkar) Apne Amaal Zaaya Naa Karo.²¹⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ.

Jo Kuch Rasool Tumhe'n De'n Wo Lelo Aur Jis Cheez Se Tumhe'n Rok De'n Usse Ruk Jaao Aur Allah Se Daro, Beshak Allah Sakht Azaab Dene Waala Hai.²¹¹

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

(aye Nabi ﷺ!) Unse Keh De'n Ke Agar Tum (haqeeqat mein) Allah Se Mohabbat Karte Ho To Meri Itteba Karo, Allah Tumse Mohabbat Karega Aur Tumhari Khatao'n Ko Maaf Karega Wo Badaa Maaf Karne Waala Aur Raheem Hai.²¹²

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

Jo Log Allah Aur Rasool Ki Ataa-at Kare'nge Wo (qiyaamat ke) Din Un Logo'n Ke Saath Ho'nge Jin Par Allah Ne Inaam Farmaya Hai. Yaane Ambiya, Siddiqueen, Shohada Aur Saleheen Ke Saath Un Logo'n Ki Rafaaqat Kitni Acchi Hai.²¹³

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Ziyada sawab haasil karne ke irade se Sunnat e Rasool ﷺ ko nakaafi samajh kar ghair Masnoon tareeqo'n par mehnat o mashaqqat karna Aap ﷺ ki naraazgi ka baais hai. Wohi amal qaabil e sawab hai jo Sunnat e Rasool ﷺ ke mutabiq ho. Sunnat ka ilm ho jaane ke baad is par amal naa karne waale logo'n ko nafarman kaha hai aur saath hi Hazrat Ayesha ؓ se marwi hai ke "tumhare amaal kitne hi bade kyou'n naa ho. Jin par Nabi ﷺ ki mohar naa ho wo tumhare mu'n par maar diye jaae'nge".

Hazrat Jabir ؓ se riwayat hai ke Rasool Allah ﷺ ramzan mein fateh Makkah waale saar Makkah ke liye nikle, jab Kara'a Ghameem muqam par poho'nche to Rasool Allah ﷺ aur Sahaba Ikram ؓ sab roza se the (dauran e safar) Aap ﷺ ne paani ka pyaala mangwa kar ooncha kiya, yaha'n tak ke tamaam logo'n ne us pyaale ko dekh liya, phir Aap ﷺ ne pee liya. Baad mein Aap ﷺ ko bataya gaya ke kuch logo'n ne abhi bhi roza rakha hua hai. Is par Aap ﷺ ne irshad farmaya: Ye log nafarman hain, ye log nafarman hain.²¹⁴

²⁰⁹ Surah Nisa: 65

²¹⁰ Surah Muhammad: 23

²¹¹ Surah Hashar: 7

²¹² Surah Aale Imran: 31

²¹³ Surah Nisa: 69

²¹⁴ Muslim

Yaha'n ataa-at ka haqeeqi mafhoom samajhne ke liye ham ye ayat dobara pesh karke iska sabab o shan e nuzool bayan karna munaasib samajhte hain. Lehaza irshad e Rabbani hai:

(aye Nabi) Aapke Rabb Ki Qasam, Log Kabhi Momin Nahi Ho Sakhte, Jab Tak Ke Apne (tamaam) Baahami Ikhtelafaat Mein Aapko Faisla Karne Waala Naa Maan Le'n. Phir Jo Bhi Faisla Aap Kare'n Us Par Apne Dilo'n Mein Koi Tangi Mehsoos Naa Kare'n, Balke Sar-e-tasleem Kham Kar Le'n.²¹⁵

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Is ayat ka sabab o shaan e nuzool ye bayan kiya jaata hai ke Nabi ﷺ ke phoopphi zaad bhai Hazrat Zubair رضي الله عنه ka kisi se khet ko sairaab karne waale paani par jhagda ho gaya. Faisla ke liye bargaah e risaalat mein hazir hue. Tamaam waaqea sunkar Nabi ﷺ ne jo faisla diya wo Hazrat Zubair رضي الله عنه ke haq mein tha. Is par doosra shakhs bol utha ke ye choo'nke Aap ﷺ ke rishtedaar hain, lehaza Aap ﷺ ne faisla jaan boojh kar (insaaf ke taqaazo'n ke khilaf) unke haq mein diya hai. Lehaza is par Allah Rabbul Izzat ne ye ayat nazil farmai.

Lehaz aaj ke un ulama e deen ke liye lamha e fikriya ye hai jo deedah dileri se Nabi ﷺ ke har farman ko taqleed ke jhande taley dafan karte hue aagey nikal chale jaa rahe hain, naa aakhirat ki fikr hai aur naa Allah ko mu'n dikhaane ki. Jabke Nabi ﷺ ne ataa-at karne waalo'n ke baare mein kya khushkhabri di hai? Irshad farmaya:

Jisne mere ataa-at ki wo Jannat mein dakhil hogaya.²¹⁶

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ.

Yaad rahe ke ataa-at e Rasool ﷺ qiyaamat tak aane waale tamaam musalmano ke liye farz qrar di gai hai. Ataa-at e rasool ﷺ ke baare mein Saheeh Bukhari ki ye hadees badi ahem hai ke Rasool Allah ﷺ ne farmaya: Meri ummat ke sab log Jannat mein jaa'e'nge, siwaae us shakhs ke jisne inkaar kiya. Sahaba Ikram رضي الله عنهم ke daryaaft karne par farmaya ke: Jisne meri ataa-at ki wo Jannat mein dakhil hoga aur jisne meri nafarmani ki usne inkaar kiya.²¹⁷

Aur ataa-at naa karke deen mein nae nae kaam apni marzi aur apni thekedaari manwaane ke liye karne waalo'n ke baare mein Aap ﷺ ka farman mulaheza farmaiye: Qiyaamat ke roz bidat hauz e kausar ke paani se mehroom rahe'nge. Qiyaamat ke roz Rasool Allah ﷺ bidatiyo'n se shadeed izhaar e nafarat o bezaari farmae'nge.

Hazrat Sahal bin Sa'ad رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Main Hauz e Kausar par tumhara pesh-ru ho'nga. Jo waha'n aaega paani piyega, jisen ek baar pee liya to usey kabhi pyaas nahi lagegi. Baaz aise log bhi aae'nge jinhe'n main pehchaanu'nga (aur samjhu'nga ke ye mere ummati hain) aur wo bhi mujhe pehchaane'nge ke main unka Rasool ﷺ hu'n. Phir unhe'n mujh tak aane se rok diya jaaega. Main kahu'nga: Ye to mere ummati hain, lekin mujhe bataaya jaaega: Aap nahi jaante, aapke baad un logo'n ne kaisi kaisi bidate'n raaej kee'n. Phir main kahu'nga: Doori ho doori ho, aise logo'n ke liye jinhe'n ne mere baad deen badal daala.²¹⁸

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي فَرَطُكُمْ
عَلَى الْخَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا الْيَوْمَ عَلَى
أَقْوَامٍ أَعْرِفُهُمْ وَضِعِرْتُ فِي نَمِّي إِحَالَ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِثِّي
فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَحَدُتُوا بَعْدَكَ فَأَقُولُ سَحَقًا سَحَقًا لِمَنْ غَيَّرَ
بَعْدِي.

Isey Bukhari, Muslim aur Imam Ahmad ne apni Musnad mein riwayat kiya hai.

²¹⁵ Surah Nisa: 65

²¹⁶ Bukhari

²¹⁷ Bukhari

²¹⁸ Bukhari & Muslim

Lehaza Nabi ﷺ ke muqable mein kisi Nabi ya Wali, Mohaddis ya Faqeeh, Imam ya Aalim ki itteba ka tasswur saraa-sar gumrahi hai. Aur naa hi aise amal ko baargah e ilaahi yaa darbaar e nabawai ﷺ mein koi muqam haasil hai.

Wazahat 2

Hazrat Jabir رضي الله عنه ki hadees mein Hazrat Umar Farooq رضي الله عنه ka waaqea, Tauraat ke aurooq ka padhna aur Nabi ﷺ ka naraaz hona aur farmana:

Agar Musa عليه السلام khud bhi zinda hote to unhe'n meri paerwe ke siwa koi chaara naa hota.²¹⁹

لَوْ كَانَ مُوسَى حَيًّا لَمَّا وَسِعَهُ إِلَّا إِيَّايَ.

Yaad rakhe'n ke aisee baat yaa amal jo Rasool Allah ﷺ se saabit naa ho, hadees yaa sunnat keh kar logo'n ke saamne pesh karne ki saza Jahannam hai. Chunache Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya:

Jisne jaan boojh kar jhoot meri jaanib mansoob kiya wo apna thikaana Jahannam mein banale.²²⁰

مَنْ كَذَبَ عَلَى مُتَعَمِّدٍ فَلْيَتَّبِعْهُ مَقْعَدُهُ مِنَ النَّارِ.

Isi tarha irshad e Nabawi ﷺ hai:

Musalmaano agaah rah! Main Quran diya gaya hu'n aur uske saath usi darja ki ek aur cheez (yaane hadees) bhi diya gaya hu'n.²²¹

إِلَّا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ.

Inhi wujuhaat ki binaa par tamaam aimma ikram ne apne aqwaal aur aara ko tark karke sunnat par amal karne ka hukum diya hai. Goya Ataa-at e Rasool ﷺ aur imaan laazim o malzoom hain. Ataa-at hai to imaan bhi hai aur ataa-at nahi to imaan bhi nahi.

Aqaaed aur amaal mein tamaam tar bigaad Kitab o Sunnat ko nazar andaaz karne se paeda hota hai. Kitab o Sunnat ko mazbooti se thaamna tamaam baatil aqaaed aur amaal se mehfooz rehne ka wahed yaqeeni raasta hai. Jo Hazraat, Nabi ﷺ ki har taakeedi sunnat ko furooi mas-ala samajh kar mutalleqa hadeese'n thukraate aarahe hain. Unko chaahiye ke apne imaan ki khair manaae'n aur oopar likhi hui hadeeso'n ki raushni mein apna thikaana bhi muntakhab²²² kar le'n.

Aqeeda e Tauheed Aur Deobandiyat

“Insan ko apna koi iraada hai naa ikhteyar”, is nazariye ne ahle tasawwuf ke nazdee neiki aur burai, halal aur haram, ataa-at aur nafarmaani, sawab o azaab aur jazaa aur sazaa ka tassawwur hi khatam kar diya hai. Yehi wajah hai ke aksar soofiya hazraat ne apni tehreero'n mein Jannat aur dozakh ka tamaskhur aur mazaq udaaya hai. Hazrat Nizamuddin Auliya ne apne malfuzaat Fawaaed al Fawaaed mein farmate hain: Qiyaamat ke roz Hazrat Maarooof Karkhi ko hukum hoga bahisht mein chalo wo kahe'nge: Main nahi jaata. Maine teri bahisht ke liye ibaadat nahi ki thi. Chunache farishto'n ko hukum diya jaaega ke unhe'n noor ki zanjeero'n mein jakad kar khee'nchte khee'nchte bahisht mein le jaao. (tajjub hai ke Jannat mein bhi zanjeere'n?)

Hazrat Rabea Basri رضي الله عنها ke baare mein kaha jaata hai ke unho'n ne ek roz daae'n hath paani ka pyaala aur baa'en hath mein aag ka angaara liya aur farmaya: Ye Jannat hai aur ye Jahannam hai, is Jannat ko Jahannam par undelti hu'n taa-ke naa rahe Jannat, naa rahe Jahannam aur log khaalish Allah ki ibaadat kare'n. إِنْ أَلِهَ وَأَنَا إِلَهِي رَجَعُونَ

Soofiya Ikram, Wahdatul Wujood aur hulool ke qaael hone ki wajah se ye baawar karwaate nazar aate hain ke wo goya (na'auzu billah) khudaai ikhteyaraat rakhte hain. Is liye zindo'n ko maar sakte hain, murdo'n ko zinda kar sakte hain. Hawaa mein udh sakte hain, qismate'n badal sakte hain. Chand misaale'n mulaheza ho'n:

²¹⁹ Musnad Ahmad & Bayhaqi

²²⁰ Bukhari & Muslim

²²¹ Abu Dawood

²²² T: Pasandeeda, Intekhaab kiya gaya, Chuna gaya

1. Ek dafaa Peeraan e Peer Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ ne murghi ka saalan khaakar haddiya'n ek taraf rakh dee'n in haddiyo'n par hath rakh kar farmaya: Allah ke hukum se zinda ho jao. To wo murghi zinda ho gai.²²³

Aaj ke daur mein log khwah-ma-khwah karodo'n dollar kharch karke dianasaurus ki haddiyo'n par tehqeeq kar rahe hain. Agar inko bataa diya jaae ke musalmano mein aise auliya bhi hain to yaqeenan ye duniya hamare buzurgo'n se mustafeed ho sakti hai. Aur dianasaurus ko hi zinda karwa ke iski tareekh haisiyat jaani jaa sakti hai. Tajurba karke dekh le'n. Yaqeenan log dianasaurus ko chod kar hamare auliya ikram ki talash shuru kar de'nge.

2. Ek gawiye ki qabar par peeran e peer ne kaha: Allah ke hukum se uth jao, qabar phati aur murda gaata hua nikal aaya.²²⁴

Waah! Peer sahab ne zinda bhi kiya to ek kanjar²²⁵ aur miraasi kota ke wo ziyaada se ziyaada "deen ki khidmat" kar sakey.

3. Khaja Abu Ishaq Chishti jab safar kar irada farmate to 200 aadmiyo'n ke saath aankh band karke fauran manzil e maqsood poho'nch jaate.²²⁶

Agar in 200 aadmiyo'n ya Khaja Sahab ki aaj maujood ho to aaj bhi logo'n ko passport aur airlines ke jhanjhat se najaat dilaa sakti hai.

4. Syed Maudood Chishti ki wafat 97 saal ki umar mein hui. Aapki namaz e janaaza pehle Rijaal ul Ghaib (faut shuda buzurgo'n) ne padhi, phir aam aadmiyo'n ne, iske baad janaaza khud ba-khud udney lagaa. Is karamat se be-shumar logo'n ne islam qubool kiya.²²⁷

(Mazaa aagaya, aisa janaaza aaj mil jaae to poora eurpoe islam qubool karle, maulwiyo'n ki jaan chootee tableegh se)

5. Khaja Usman Harooni ne wazu ka dogaana adaa kiya aur ek kamsin bacche ko god mein lekar aag mein chale gae aur 2 ghante isme rahe. Aag ne dono par koi asar naa kiya, is par bohot se atish parast musalman ho gae.²²⁸

(accha hua jo-ke Khaja Sahab aaj maujood nahi, warna Fire Brigade Companiya'n unke husool ke liye aapas mein danga fasaad kartee'n ke unse kaun khidmat le)

6. Ek aurat Khaja Fareeduddin Ganj e Shakar ke paas roti hui aai aur kaha baadshah ne mere be-gunah bacche ko takhta e daar²²⁹ par latakwa diya hai. Chunache aap ashab samet poho'nche aur kaha "Ilaahi agar ye be-gunah hai to isey zinda karde" Ladka zinda hogaya aur saath chalne laga ye karamat dekh kar hazar (1000) hindu musalman ho gae.²³⁰

Badaa accha mauqa hai, Gujrat Ahmadabad aur deegar ilaaqo'n ke fasaad mein halak hone waale be-gunah musalmano ko zinda karke poora Hindustan musalman kiya jaa sakta hai.

7. 1 shakhs ne baargah e ghousiya mein ladke ki darkhwast ki, aapne iske haq mein dua farmai, ittefaq se ladki paeda hogai. Aapne farmaya isey ghar le jao aur qudrat ka karishma dekho, jab ghar aaya to isey ladki ki bajaaye ladka paaya.²³¹

²²³ Seerat e Ghaus: P191

²²⁴ Tafreeh ul Khaatir: P19

²²⁵ T: Naachne waali Qaum

²²⁶ Tareekh Mashaaeq e Chisht by Zakariya Kandhelwi: P192

²²⁷ Tareekh Mashaaeq e Chisht by Zakariya Kandhelwi: P160

²²⁸ Tareekh Mashaaeq e Chisht by Zakariya Kandhelwi: P124

²²⁹ T: Phaa'nsi ka phanda

²³⁰ Israr ul Auliya: P110-111

²³¹ Safinatul Auliya: P17

(Sunaa hai mashoor e zamaana singer Michel Jackson apni jism tabdeel karwaana chaahta hai, lehaza uske liye elaan hai ke ulama e deoband ki taraf mutawajje ho)

8. Peeran e Peer Ghaus e Aazam Madeena Munawwara se hazri de kar nange pao'n Baghdad aarahe the, raaste mein ek chor mila jo lootna chaahta tha. Jab chor ko ilm hua ke Aap Ghous e Aazam hain to qadmo'n par gir padaa aur zubaan par Ya Saiyyadi Abdul Qadir Shai Allah jaari ho gaya. Apko iski haalat par rahem aagaya iski islaah ke liye baargah e ilaahi mein mutawajje hue, ghaib se nidaa aai. Chor ko hidayat ki rehnumaai karte ho qutub banaado. Chunache Aapki ek nigah e faiz se wo qutub ke darja par faaez ho gaya.²³²

(Umooman log kehte hain ke deene kutub khushk²³³ hoti hain. Lekin yaha'n logo'n ki tabiyat e lataaef ko mad e nazar rakha gaya hai)

9. Miya'n Ismail Lahori al maaroof Miya'n Kalaa'n ne subha ki namaz ke baad salam pherte waqt jab nigah e karam daali to daae'n taraf ke muqtadi sabke sab hafiz e quran ban gae aur baae'n taraf ke nazerah padhne waale.²³⁴

Ye wazaahat matloob hai ke jo pehle se Hafiz aur Naazera padhne waale the wo kya baney? Aur baae'n taraf agar koi Hafiz tha to wo kya ban gaya? Isi tarha ye bhi farma deejaye ke apni biwi aur bete Kana'an ke liye Hazrat Nuh عليه السلام ki, Aazar ke liye Hazrat Ibrahim Khaleel عليه السلام ki, apni biwi ke liye Hazrat Lut عليه السلام ki, apne chaa-chaa'o'n Abu Lahab aur Abu Talib ke liye Imam ul Ambiya o Rusul ﷺ ki nigah e karam ne kyou'n kaam naa kiya?

10. Khaja Alauddin Sabir Kaliyar ko Khaja Fareeduddin Gunj e Shakar ne Kaliya bheja, ek roz Khaja Sahab Imam ke musalle par baithe gae, logo'n ne mana kiya to farmaya: Qutub ka rutba qazi se badhkar hai. Logo'n ne zabardasti musalla se uthaa diya to Hazrat ko masjid mein namaz padhne ke liye jagah naa mili to masjid ko mukhaatib karke farmaya: Log sajda karte hain to bhi sajda kar. Ye baat sunte hi masjid ma'a chat aur diwaar ke logo'n par gir padee aur sab log halaak ho gae.²³⁵

(Waah! Musalman kaa haadi bhi aur qaatil bhi. Rasool Allah ﷺ ne to kabhi bhi ghussa mein dushman tak ko qatal naa karwaaya)

Aamaal o Aqaaed Ulama e Ahnaaf: Ek Nazar Mein

1. Soofi Afeefuddin Tilsmaani: Quran mein tauheed hai kaha'n? Wo to poorey ka poora shirk se bhara hua hai, jo shakhs iski itteba karega wo kabhi tauheed ke buland martabe par nahi poho'nch sakta.²³⁶

استغفر الله aisa lagta hai ke tauheed o hidaayat to sirf ulama e deoband ke fazaal e amaal hi mein hai.

2. Janab Baa Yazid Bastami: Hadees shareef ke baare mein tabsara karte hain ke: Tum (ahle shariyat) ne apna ilm faut shuda logo'n yaane mohaddiseen se haasil kiya hai aur hamne apna ilm isi zaat se haasil kiya hai jo hamesha zinda hai (yaane baraah e raast Allah Ta'ala se) ham log kehte hain:

Mere dil ne mere Rabb se riwayat kiya.

حَدَّثَنِي قَلْبِي عَنْ رَبِّي.

Yaane mere dil ne apne Rabb se riwayat kiya aur tum kehte ho falaa'n (raawi) ne mujhe khabar di jo mar chuka hai (halaa'nke aisa Sahaba Ikram رضوان الله عليهم اجمعين bhi naa kar sakey, to phir badaa kaun hua?)

²³² Seerat e Ghous: P640

²³³ T: Sookha, Rookha, Kaj-akhlaa

²³⁴ Hadeeqatul Auliya: P176

²³⁵ Hadeeqatul Auliya: P70

²³⁶ Imam Ibne Taimiyya by Kokan Umri: P321

Imam Ibnul Qaiyyim al Jauzi رحمہ اللہ is baatil daawa par tabsara karte hue farmate hain: Jisne bhi is tarha ka daawa kiya usne is baat ka iqraar kiya wo Rasool Allah ﷺ se mustaghna²³⁷ hai. Pas jo shakhs aisa daawa kare, wo kafir hai.

3. Hazrat Baa Yazeed Bastami: 30 saal tak sham ke jungalo'n mein riyaa'at o mujaaheda karte rahe, 1 saal aap hajj ko gae to har qadam par do-gaana²³⁸ adaa karte the, yaha'n tak ke 12 saal mein Makkah Moazzaama poho'nche. ²³⁹

Kya ye amal uswa e hasanah ke mutabiq hai?

4. Peeran e Peer (Hazrat Shaikh Abdul Qadir Jilaani رحمہ اللہ) 15 saal tak namaz e Isha ke baad tuloo e subha se pehle 1 Quran Shareef khatam karte. Aapne ye saare Quran e Paak 1 pao'n par khade hokar khatam kiye. Nez khud farmate hain: Main 25 saal tak Iraq ke jungalo'n mein tanha phirta raha, 1 saal tak saag, ghaas aur phe'nki hui cheezo'n par guzara karta raha aur paani mutlaqan naa pya, phir 1 saal tak paani bhi peeta raha, phir teesre saal sirf paani par guzaara raha, phir 1 sal naa kuch khaaya yaa pya naa soya.²⁴⁰

Faisla qaraeen par chod dete hain.

5. Hazrat Moinuddin Chishti Ajmeri, kaseer ul muja'eda he. 70 baras tak raat bhar nahi soe.²⁴¹

To phir sotey kab the? Kyou'nke Allah Ta'ala ne raat ko soney ke liye banaya aur Nabi ﷺ ne sona apni sunnat bataaya hai aur khilaf warzi karne waale par waeed hai.

6. Hazrat Fareeduddin Gunj e Shakar ne 40 roz tak kuwe'n mein baith kar chilla-kashi ki.²⁴²
7. Hazrat Junaid Baghdadi kaamil 30 saal tak Isha ki namaz padhne ke baad 1 pao'n par khade hokar Allah Allah karte rahe.

Allah ne farmaya ke jab namaz o ibaadat mein aao to ijz²⁴³ ikhteyar karo, jaise farmaya:

Aur Allah Ke Saamne Ajezi Karne Waale Ban Kar Khade Raho.²⁴⁴

وَقُوْمُوا لِلّٰهِ قَانِتِيْنَ

8. Khaja Muhammad Chishti ne apne makan mein ek gehra kuwa'n khudwaa rakha tha, jisme ulte latak kar ibadat e ilaahi mein masroof rehte the.²⁴⁵

Qaraeen, Allah ko gawah banaa kar insan farmae'n ke ye insaano ka fe'l فعل hai yaa....

9. Hazrat Mulla Shah Qadri farmaya karte the: Tamaam umar ham ko ghusl e janaabat aur ehtelaam ki haajat nahi hui, kyou'nke ye dono ghusl, nikah aur neend se mutalliq hain. Hamne naa nikah kiya hai aur naa sotey hain.²⁴⁶

Halaa'nke maaroof waaqea mein Nabi ﷺ ne 3 Sahaba Ikram رضي الله عنهم ko 3 kaam tark karne par sakht waeed sunaai. Ek neend naa karna, doosra nikah naa karna, aur teesra hamesha roza rakhne ki mumaneat farmai.

Ab is Mulla Sahab ka faisla aapke hath mein hai.

²³⁷ T: Khatam ho gaya, Door ho gaya

²³⁸ T: 2 rakat namaz padhi

²³⁹ Soofiya e Naqshebandi: P89

²⁴⁰ Gous us Saqalain: P83

²⁴¹ Tareekh Mashaa'eq e Chisht by Zakariya Kandhelwi: P155

²⁴² Tareekh Mashaa'eq e Chisht by Zakariya Kandhelwi: P178

²⁴³ T: Inkesaari, Miskeeni, Mannat, Samaajat, Khushaamad

²⁴⁴ Surah Baqarah: 238

²⁴⁵ Seer al Auliya: P46

²⁴⁶ Hadeeqatul Auliya: P57

Ye saare tareeqe Kitab o Sunnat se jis qadar door hain usi qadar Hindu mazhab ki pooja paat aur riyaaizat se qareeb hain. Soofi mazhab aur Hindu mazhab mein kis qadar naa-qaabil yaqeen hadd tak yagaaniyat²⁴⁷ aur mumaselat²⁴⁸ paai jaati hai. Iska andaaza aap khud lagaa sakte hain, kyou'nke aap khud bhi unke darmiyan hi paley badhey hain.

Ifkaar o Nazariyaat Tableeghi Jamat

Tableeghi Jamat ke manjhe hue khilaadi seedhe saadhe musalmano ko pha'nsa kar wo ifkaar o nazariyat jo qata'an ghair islami hain un musalmano ke zehno'n mein raasikh²⁴⁹ karte hain jinhe'n wo khaalis islami nukhta e nazar samajh kar qubool kar lete hain. Aur choonke in par Quran o Hadees aur deegar ulama ki kitabe'n padhne par paabandi hoti hai. Lehaza saari umar ye sacchai ko samjh hi nahi sakte.

Unki kitabo'n se liye gae chand ghair islami nazariyat ko aapki khidmat mein pesh kar deta hu'n. Padhkar aap khud faisla karle'n. Agar main unki wazaahat karne jaau'n to ye khat kahee'n se kahee'n poho'nch jaaega.

- a. Quran ki tilaawat se maut bhi waaqe ho sakti hai.
- b. Qaabil e itteba Sahaba Ikram عليه السلام nahi soofiya hain.
- c. Nabi ﷺ ke sab fuzalaat²⁵⁰ paak hain.
- d. Ummat ka ikhtelaf rahmat hai.
- e. Nabi e Kareem ﷺ ki qabar arsh o kursi se afzal hai.
- f. Kiraaman katebeen se koi amal chupaaya bhi jaa sakta hai.
- g. Ziyaara e qabar e Nabawi ﷺ shafa-at ka baais hai.
- h. Quran ke zaahiri ma'ane se muraad tilaawat hai.
- i. Quran ke mafaheem bhi kashf se maloom hote hain.
- j. Quran mahez ek nuqta ka phaelaao hai.
- k. Khudkushi²⁵¹ bazariye roza aur namaz jaaez hai.
- l. Faraez ka tark karna kufr nahi hai.
- m. Kaaenaat ka nizam Qutub o Abdaal ke hatho'n mein hai.
- n. Kuch soofi mustajaab ad dua bhi hote hain.
- o. Namaz ka haq sirf soofi hi adaa karte hain.
- p. Roza ka ehtemaam soofiya ki tarz par kiya jaae.
- q. Soofiya ko ghaib ki har cheez kashf se maloom ho jaati hai.
- r. Soofiya ko darja e kamalaat e ghair sharai azkaar ke nateeje mein haasil hota hai.
- s. Imam Abu Hanifa رحمته الله ka difa'a har surat mein kiya jaae.
- t. Choti choti nekiya'n bade bade ajar ka baais hain.
- u. Kabeera gunah tauba ke baghair bhi moaaf ho jaate hain.

²⁴⁷ T: Yak-saniyat (Similarity)

²⁴⁸ T: Mushabehat

²⁴⁹ T: Pakka, Mazboot, Atal

²⁵⁰ T: Paakhaana

²⁵¹ T: Jaan boojh kar apni jaan lena

v. Auliya ke liye zameen lapet di jaati hai.

w. Soofiya ke nazdeek wird²⁵² aur muraqeba²⁵³ afzal tareen ibaadat hai.

Note: Agar aap har unwan ki tafseel janna chaahne hain to unki saari kitabo'n ko chaahne ki zarurat nahi, sirf ek kitab "Tableeghi Jamat: Aqaaed Ifkaar o Nazariyaa aur Maqaasid Ke Aaine Mein" by Abul Wafa Muhammad Tariq Khan padh le'n. Aapke saare ishkalaat door ho jaae'nge. In Sha Allah aur ye kitab internet par bhi maujood hai.

In nazariyaat ko jaan kar kaafir ko kaafir kehne mein kya tammul²⁵⁴ naa hoga? Kyou'nke kaafiro'n ko unhi aqaaed ki buniyad par hi kaafir kaha jaata hai. Lekin agar wohi kuffar ham se sawal kar le'n ke jo aqaaed o nazariyaat ham apne buzurgo'n aur auliya ke baare mein rakhte hain. Agar wohi nazariyaat tum bhi apne auliya ke baare mein rakhte ho to phir hame'n kaafir kyou'n kehte ho? To hamare paas siwaae apni baghle'n jhaa'nkne ke aur koi raasta naa hoga.

Aaj ye soofiya kehte hain ke barre-sagheer mein islam unhi ki wajah se phailta raha hai. Lekin kya ye bata sake'nge ke agar aaj ka kafir in baato'n ko jaanle to wo islam qubool karna to door ki baat utla deen e islam se mutanaffir²⁵⁵ ho jaaega. Phir aise sawalaat mein hame pha'nsaa lega ke jinka jawab ye ulama Kitab o Sunnat se dene se aari ho'nge, kyou'nke saari daawat ka daar o madaar khuwab, qisse, kahaniya'n aur man-ghadat baate'n hain, jo-ke sacche daai ko zeb nahi detee'n.

²⁵² T: Wo kaam jo bila-naagha kiya jaae, zikr o azkaar, quran ki tilaawat

²⁵³ Ghaur, Tasawwur, Gardan jhukaa kar fikr karna, huzoori e dil se khuda ka dehaan karna, sab cheezo'n ko chod kar khuda ka dehaan karna

²⁵⁴ T: Shubha, Shak, Tazabzub

²⁵⁵ T: Nafrat karne waala, Bezaar, Karaahat karne waala

Maqaasid Tableeghi Jamat

Pehla Maqsad: Soofiyyat Ki Tarweej:

Tableeghi Nisaab mein fazeel ke taqreeban tamaam hi abwaab soofiyya ki taareef o tausee aur ahwaal o amaal se bhare hue hain. Jo is baat ka khula suboot hain ke is jamat ka asal maqsad musalmano ki deeni taaleem o tarbiyyat nahi, balke soofiyyat ki tarweej o asha-at hai. Inka kehna hai: Mashaeq e soofiyya ma'arefat e ilaahi ki taraf bulaate hain.²⁵⁶

Ikhlāas paeda karne ke waaste mashaeq e soofiyya ki jootiyaa'n seedhi karni padti hain, ghaur o fikr ma'arefat ki kunji hai, yehi ghaur o fikr hai jisko soofiyyat muraqeba se ta'abeer farmate hain.²⁵⁷

Doosra Maqsad: Quran o Hadees Ki Taaleem Se Rokna:

Fazeel e Quran mein Janab Zakariya Sahab Kandehlwī ne is baat par zor diya hai ke Quran hidayat ka maa-khaz nahi, balke sirf ratne aur sawab haasil karne ki cheez hai. Hazrat Abdullah bin Umro bin al A'aas ؓ ki riwayat jisme Nabi ؑ ne inko 3 din mein ek Quran se ziyada khatam karne ki ijaazat naa di.²⁵⁸

Lekin talimaat e soofiyya aua amaal e akabireen e jamat ka amal jo ye saabit kar rahe hain wo ye hai ke ye ek raat mein 1 se 8 Quran tak khatam kar lete hain. Imam Abu Hanifa ؒ ke naam par bhi Ramzan ul Mubaarak mein 61 Quran khatam karne ka daawa karte hain. Lekin yehi Janab Zakariya Sahab Kandehlwī ek aam aadmi ko Quran ke ma'ane jaanne ki gharz se padhne se pehle 15 uloom par mahaarat zaroori batlaate hain.

Is gharz se ke log Quran ko padhkar samajhne ka khayal bhi dil se nikal de'n. Hala'anke in 15 uloom ki naa thi naa aaj hai. Sirf aadmi ko arabī lughat aur grammer se waqfiyyat hona zaroori hai. Baaqi mushkil mufasssereen ki likhi hui tafaseer se khud-ba-khud hal ho jaati hain. Lekin Tableeghi Jamat ke akabireen ko ye hargiz qaabil e qubool nahi ke log Quran o Hadees se waqif ho'n. Agar aam aadmiyo'n ko isse waqfiyyat hogai to inka beda gharq ho jaaega. Isey bahaal rakhne ke liye unki jaddo-jahad chal rahi hai.

Teesra Maqsad: Buniyadi Akhlaqiyyaat Ki Pamaali:

Tableeghi Jamat ka nisab agar ek jaanib buniyadi aqaaed aur islami nazariyyaat ke taqaazo'n ko poora karne mein nakaam nazar aata hai to wahee'n doosri jaanib buniyadi akhlaqiyyaat ki taaleem mein bhi ghalat rukh ikhteyar kiye dikhai deta hai. Janab Zakariya Sahab Kandehlwī ne apne in rasaael mein jaa-ba-jaa²⁵⁹ ishq aur kaamyaaab ishq baazi ke kuliye²⁶⁰ darj kiye hain.

Soofiyyat mein jaha'n aur bohot si khabasate'n hain, wahee'n ek khabasat buniyadi akhlaqiyyaat se mehroomi bhi hai. Kyounke soofi apne za'am²⁶¹ mein sharai aur akhlaaqi pabandiyo'n se azaad hota hai. Is liye iske akhlaaq o amaal ki koi hadd o inteha nahi hoti. Hatta k qaul e Lut ؑ ka amal bhi unse kuch baeed nahi (jiski wajah misaale'n suboot ke taur par unki kutub mein maujood hain)

Chautha Maqsad: Rehbaniiyyat Ki Taaleem Dena:

Haqeeqat ye hai ke rehbaaniiyyat²⁶² islam ki zid hai aur islam mein uske liye koi gunjaesh nahi hai, balke islam se qabl bhi jin logo'n ne rehbaaniiyyat ikhteyar ki, ye inka apna bidati tareeqa tha. Lekin Tableeghi Jamat ke ahdaaf o maqaasid mein se ek ahem maqsad logo'n ko rehbaaniiyyat ki taraf maael karna bhi hai. Is gharz se soofiyya ka tareeqa aur ifkaar o nazariyyaat ko nihayat shad-o-mad²⁶³ ke saath pesh kiya gaya hai.

²⁵⁶ Fazeel e Tableegh: 5

²⁵⁷ Fazeel e Zikar: P51

²⁵⁸ Hikayat e Sahaba: Hikayat # 17

²⁵⁹ T: Har jagah

²⁶⁰

²⁶¹ T: Gumaan

²⁶² T: Tark e duniya

²⁶³ T: Shaan o Shaukat, Dhoom dhaam, Zor shor, Taaqat

Janab Zakariya Sahab Kandeelwi rehbaniyat ka difa'a karte hue ye kehna chaahte hain ke jo log rehbaniyat ko islam se kharij samajhte hain wo ghalati par hain aur rehbaniyat deen e islam ka juz aur hissa hai. aur likhte hain ke (aaj qaanqaaho'n mein baithne waalo'n par har taraf se ilzaam hai, har taraf se faqre kasey jaate hain, aaj unhe'n jitna chaahe'n buraa bhalaa keh le'n, kal jab aankh khulegi us waqt haqeeqat maloom hoti ke ye boriyo'n par baithne waale kya kuch kamaa kar le gae. Jab wo mimbaro'n aur balaa-khaano'n par ho'nge tab maloom hoga ke ye ha'nsne waale aur galiya'n dene waale kya kama kar le gae.²⁶⁴

Panchwaa Maqsad: Hanafi Mazhab Ka Tahaffuz Karna:

Hanafi mazhab ke beshtar masaael Quran o Hadees se mutasaadim²⁶⁵ hain, chunache Hanafi mazhab ki baqaa ki khatir jaha'n kuch doosre iqdamaat hue, wahee'n Tableeghi Jamat bhi wujood mein aai, jiska maqsad logo'n ko fazaael mein uljhaa kar aqaaed aur masaael ka ilm haasil karne se door rakhna tha. Tableeghi Jamat ke qiyaam ka buniyadi maqsad awaam un naas ko Quran o Hadees ke ilm se barah e raast istefaada²⁶⁶ karne aur Hanafi mazhab ki khamiyo'n par mutalle'e²⁶⁷ hone se rokna hai.

Maulana Janab Zakariya Sahab Kandeelwi ne apne tamaam rasaael mein har jagah Imam Abu Hanifa رحمته الله ko Imam e Aazam (Af-aal tafseel ka sega hai, jiske ma'ane hue aisa Imam jisse badaa imam koi hai hi nahi) qaraar diya hai. Halaa'nke ye baat durust nahi, kyou'nke hamare sabse bade Imam Nabi e Kareem ﷺ hain aur jo log ye kehte hain ke Nabi e Kareem ﷺ Imam nahi, balke Rasool o Nabi hain to phir unhe'n jaan lena chaahiye ke qiyaamat ke din inka hashar bhi Imam Abu Hanifa رحمته الله ke aise paerukaaro'n ke saath hi hoga jo Nabi ﷺ ko imam nahi maante.

Maulana Janab Zakariya Sahab Kandeelwi ne Imam Abu Hanifa رحمته الله ke naam ke saath رحمته الله likhne ke bajaae beshtar muqamaat par رحمته الله tehreer kiya hai. Halaa'nke sab jaante hain ke ye laqab Sahaba Ikram رضي الله عنهم ke saath khaas hai aur Imam Abu Hanifa رحمته الله Sahabi nahi hain. Balke aksar ulama ke nazdeek inka taabai hona bhi saheeh nahi hai. Kyou'nke unki mulaqaat kisi bhi saheeh tareekhi riwayat ki binaa par kisi Sahabi رضي الله عنه se saabit nahi.

Jabke Ali Hajweri al maaroof Daata Gunj Bakhsh tehreer farmate hain ke Yahya bin Moaz ne Nabi ﷺ ko khuwab mein dekha aur poocha ke main Aap ﷺ ko qiyaamat ke din kaha'n talash karu'n? Aap ﷺ ne farmaya: Abu Hanifa ke jhande ke paas.²⁶⁸

Isse maloom hua ke soofi ke aqeede mein qiyaamat ke din Nabi ﷺ Imam Abu Hanifa رحمته الله ke jhande ke neeche ho'nge. *Ma'az Allah*

Tableeghi Jamat dar-asal hanafiyat ki difa'ai fauj hai aur difa'ai fauj ka kaam sirf difa'a karna hota hai, hamla karne ki siko ijaaza nahi hoti. Yaane Tableeghi Jamat ka laaha e amal²⁶⁹ ye hai ke apna mazhab chodo nahi aur doosre ka chedo nahi. Balke nae aane waale ko apne saath milaakar usey uske mahol se door le jao, taa-ke wo agar hanafi naa bhi baney to kam-az-kam himaayati to zaroor ban jaaega. Jisse hanafi mazhab ke tahaffuz o taqwiyat ka baais banaa rahega.

Chetta Maqsad: Naujawan Nasal Ki Gumrahi:

Naujawan nasal to qaum ka sarmaya hai. Ilm ka haasil karna islam ke deegar faraaez ki tarha ek ahem tareen fareeza hai. Ilm ke baghair ummat e muslima ka urooj naa-mumkin hai aur jo log ye samajhte hain ke ilm ke bahgair hi islam duniya mein ghalib ho jaaega wo ahmaqo'n²⁷⁰ ki Jannat mein rehte hain. Talimat e Nabawi ﷺ mein ilm ki ehmiyat aur uski ashad zaroorat par musalmano ke liye taakeedi ahkamaat maujood hone ke bawajood Tableeghi Jamat ne khul kar in ahkamaat ki nafarmani ki hai.

²⁶⁴ Fazaal e Zikr: 40-41

²⁶⁵ T: Takra jaane waala

²⁶⁶ T: Faaeda haasil karna, Nafaa uthaana

²⁶⁷ T: Waaqif, agaah, Khabardaar hua

²⁶⁸ Kashf ul Mahjoob: P143

²⁶⁹ T: Dastoor u lama, Program, Nizam e amal

²⁷⁰ T: Bewaqoof, Nadaan, Naasamajh

Isi gharz aur unke maqsad mein kaamyabi haasil karne ke liye Maulana Janab Zakariya Sahab KandeHLwi ne mutaddid jagho'n par ye tassur dene ki koshish ki hai ke chillo'n aur nawaafil ka ehtemaam ilm se ziyada afzal hai. Lekin ye baat durust nahi hai. Dono jaha'no'n ki kaamyabi ke liye har-do tareeqe ka ilm zaroori hai. Chaahe wo roti kamaane ka ilm ho yaa husool e aakhirat ka. Aaj ke daur mein jaha'n tak deen e islam ki tableegh ka talluq hai, jadeed dunyawii ilm haasil kare, jiske baghair wo ghair muslimo mein saheeh andaaz se tableegh kar nahi sakta.

Lekin afsos sad afsos ke jamaat ki sad-saala²⁷¹ koshisho'n ke baad unho'n ne jis mod par qadam rakha hai, us muqam par dushmanaan e islam bhi sharma jaa'e nge aur usse nafrat kare'nge kyou'nke ye ek sangeen aur tabah-kun karnaama hai.

Jamat ke akabireen ne apni saari mehnato'n ke baad bhi apne maqsad mein khudko nakaam hote dekha aur saath hi jab chaaro'n taraf se in par hamle hone lag gae to pareshaniyo'n mein muhtala hogae. Us waqt shaitan ne mauqa ko ghaneemat samjha aur unhe'n mashwara diya ke schoolo'n mein padhne waale baccho'n ko waha'n se nikaaldo wo tumhari nakaami ko kaamyabi mein badal de'nge.

To unho'n ne shaitan ke mashware par mehnat karni shuru kardi aur garmiyo'n ki chuttiyo'n ka bahaana banaakar mohalla mohalla, galee galee chakkar kaatne shuru kar diye aur baccho'n ke an-padh waledain ko ye bahaana banaa kar manwaaliya ke chuttiyo'n mein bacche bure saathiyo'n ke saath milkar ghalat raasto'n par pad-jaa'e nge is liye unhe'n jamaat mein bhijwaado taa-ke wo deendaar ban jaa'e'n.

Is tarha in jamati logo'n ne an-padh waledain ka waqti faaeda uthakar in baccho'n ko ghara'n se kiya nikaala, inko school o college se bhi nikaal diya aur phir wo unhe'n deen se bhi koso'n door lejaakar chod dete hain. Unki harkato'n se saikdo'n ghar barbaad ho chuke hain. Is liye meri unse guzarish hai ke wo baccho'n ko gumrah karne se baaz ajaa'e'n.

Saatwaa'n Maqsad: Qabar Parasti Ki Targheeb Dena:

Quran e Kareem is baat ki saraahat kar chuka hai ke zinda aur murda baraabar nahi ho sakte. Inme zindagi ki ramaq tak nahi hoti aur unhe'n to ye bhi maloom nahi ke wo khud kab uthaae jaa'e nge. Lekin Tableeghi Jamaat ke akabireen is baat ke qaael hain ke murde sunte hain, balke jis tarha zinda aadmi duniya mein kisi ki madad karte hain isi tarha murde bhi qabar mein lete hone ke bawajood madad karne par qadir hote hain. Balke isse bhi badh-chadh kar Maulana Janab Zakariya Sahab KandeHLwi ke nazdeek zinda haqeeqat mein murda hota hai aur murda dar-haqeeqat zinda hai.

Tableeghi Nisaab mein aise an-ginat qisse maujood hain. Murda kehta hai: Dekhoji hairat ki baat hai ke ek murda zinda ko talqeen kar raha hai. Aur ek jagah ek murda qabar mein rakhne ke baad aankhe'n khol deta hai. Teesri jagah ek murda ghul dene waale ka anghota pakad leta hai. Aur ye saare yehi kehte hain ke ye marey nahi, balke ek jagah se doosri jagah muntaqil ho gae hain. Unke bohot bade buzurg to marne ke kai barso'n baad deoband ke 2 maulwiyon ke jhagde ka faisla karne pohonch gae the.²⁷²

Yehi wajah hai ke Tableeghi Jamaat ke akaareen apne buzurgo'n ki qabro'n par jaakar muraqeba karte hain aur unse faiz haasil hone par imaan rakhte hain. Kyou'nke unke nazdeek murda zinde se bhi ziyaada zinda hota hai. Mashaeq ki roohaniyat se istefaada aur unke seenon aur qabro'n se batini fuyooz pohonchna so beshak saheeh hai.²⁷³

Maulana Ashraf Ali Thanwi, Maulana Janab Rasheed Ahmad Gangohi, Maulana Syed Abul Hasan Nadwi. In tamaam ka yehi aqeeda hai aur Maulana Janab Zakariya Sahab KandeHLwi ne bhot si jagho'n par fuyooz ko saabit karne ki

²⁷¹ T: Sau saala

²⁷² Arwah e Salaasa: Hikayat # 247

²⁷³ Al Mohannad A'ala Mufannad (yaane Aqaaed Ulama e Deoband) by Khaleel Ahmad Saharnpuri: P45

koshish ki hai. Agar qabro'n se kisi ko faiz haasil hota bhi hai to wo faiz Allah Ta'ala ki jaanib se nahi, balke shaitan ki janib se hota hoga. Kyou'nke qabar parasti Allah ki naraazgi aur shaitan ki khushnoodi ka baais hai kyou'nke ye aqeeda ki kai waazeh daleelo'n ke khilaf hai jo Tableeghi Jamat ke akabireen ahle quboor se madad fuyooz haasil karne ka rakhte hain.

Aathwaa'n Maqsad: Inkaar e Risaalat Ko Chor Darwaze Se Dakhil Karna:

- | | | | | | |
|----|-----------------------------|-----|-------------------|------|------------------|
| i) | Taqleed e Mutlaq | ii) | Taqleed e Shakhsi | iii) | Tauheed e Matlab |
| | <i>i) Taqleed e Mutlaq:</i> | | | | |

Kisi ki baat ko bilaa daleel maan kar ispar amal paera ho jaana Taqleed e Mutlaq hai. 4th sadee hijri mein jab taqleed ka aghaaz hua, taqleed ki yehi ek qism paai jaati thi. Ye Quran o Hadees ya ijma e ummat ki daleel talab kiye baghair mas-ala ke saheeh yaa ghalat aur azaab ya sawaab ko bataane waale aalim ke zimme daal kar amal paera ho jaana hai.

ii) Taqleed e Shakhsi:

Kisi shakhs ki bilaa daleel baat aur fatwa ko apne liye hujjat samajhna taqleed e shakhsi kehlaata hai. Is qism ki taqleed mein kisi khas shakhsiyat ka ilteзам kiya jaata hai, jaisa ke Hanafi ke liye Imam Abu Hanifa رحمته الله ke alaawa kisi ki taqleed jaaez nahi hoti. Khwah wo Quran o Hadees ke ahkamaat ko apne imam ke qaul ke taabe karde. Isi ka naam Taqleed e Shakhsi hai. Quran o Hadees ko apne imam ke fatwe ke muafiq laane ke liye har qism ki tawilaat o tehrifaat ka darwaza khul gaya. Nez imamo'n mein taqseem hokar ummat ki wahdat bhi paara paara ho gai.

iii) Tauheed e Matlab:

Ye taqleed ki badd-tareen qism hai aur ise inkaar e risaalat ka chor darwaza kaha jaa sakta hai. Jisme muqallid har qism ki sharai pabandi se hi azaad hogaya ab uske liye uske peer ka hukum hi deen o shariyat ban gaya. Peer ka qaul hi dar-asal shariyat hai aur mureed ko ye jaanne ya sochne ki bhi ijaazat nahi ke uske peer ka qaul deen o shariyat ke khilaf to nahi hai. Is tauheed e matlab ki taareef Maulana Janab Rasheed Ahmad Gangohi, Maulana Ashraf Ali Thanwi aur Maulana Janab Zakariya Sahab Kandehlwī ne bohut hi niraale andaaz mein ki hai. Padh kar dil kaa'npne lagta hai.

Ab koi shakhs agar is qism ka aqeeda rakhega to laazmi baat hai ke uske liye apne peer ke mu'n se nikli hui har baat Allah Ta'ala ke farman ke darja mein hogi, nez Tauheed e Matlab ka ek ahem rukn Wahdatul Wujood bhi hai. Pas in tamaam khabaasato'n ke baais Tauheed e Matlab ek kufr o ilhaad aur inkaar e risaalat par mabni taqleed hai. Jiski deen e islam mein koi gunjaesh nahi.

Nawwa'n Maqsad: Jhoote Qisse Kahaniyo'n Mein Uljaae Rakhna:

Tableeghi Nisaab ki taiyaari mein Maulana Janab Zakariya Sahab Kandehlwī ne jin kutub ka sahaara liya hai unme aksar ghair maarooof o ghair mustanad hain. Jinka lazmi nateeja jhoote aur man-ghadat qisse ka Tableeghi Nisaab mein shamil hone ki soorat mein nikalta hai. Magar Tableeghi Jamat ke log apni aankho'n par aqeedat ki patti bandh lene ke baad in qisso'n ko badi dhitaai se har ijtema mein sunte aur sunaate hain.

Agar main in waqeaat ko likhna shuru kar du'n to ye Fazaal e Amaal ka teesra hissa ban jaaega. Is liye chand waqeaat zikar kar deta hu'n. Aap khud padh le'n, pataa chal jaaega ke in kahaniyo'n mein kitni sacchai hai.

- Ek kafir baadshah ka qissa.²⁷⁴
- Bani Israel ke ek gunahgar shakhs ka qissa.²⁷⁵
- Hazrat Usman رضي الله عنه ka qissa.²⁷⁶

²⁷⁴ Fazaal e Zikar: P105

²⁷⁵ Fazaal e Durood: P99

²⁷⁶ Fazaal e Hajj: P132

d. Ek kafan-chor ka qissa.²⁷⁷

e. Hasan Bibi aur unke bhai ka waaqea.²⁷⁸

Tableeghi Jamat Mein Nikalne Ke Nuqsanaat

Unki is dawat par deen o duniya dono ke nuqsanaat murattab hue hain: Awwal deeni nuqsana isse ye hua hai ke Allah Ta'ala ke deen mein is jamat ne bidat nikaali aur sunnat e Rasool ﷺ ki mukhalifat ki hai.

Doosra nuqsan jo is dunyawii aur deeni hua hai wo maal kaa ziya'a²⁷⁹ aur waledain o biwi baccho'n ke huqooq ka ziya'a hai aur unho'n ne talib e ilmo'n ko unke nafa'a bakhsh uloom se hataa kar unki poori zindagi ko jahaalat se do-chaar kiya hai. Aur taajir pesha musalmano ko unki tijarat o karobar se hataa kar unke ahl o ayaal aur jin doosre logo'n ki is maal se wo kafalat karte the unki ma'aishiyat mein nuqsana daalakar inko ghareebi o foqr o faaqa jaisi mushkilaat mein giraftaar kar diya hai.

Lehaza har wo shakhs jiske paas aisa ilm ho jo is tableeghi giroh ke shar o fitna ko kam kar sakey is par wajib hai ke wo apne ilm ko zahir kare aur musalmano ke samne is jamat ki gumrahi o faasid aqeeda ko bayan karke ummat e Muhammadiya ﷺ ko unke fitne se bachaaye.

Tableeghi, jo umooman saraapa jahaalat hain aur taqleed e jaamid o ibaadat e akabireen ke liye ladte hain, apne bado'n ki ta'azeem o khuzoo²⁸⁰ ke liye jaan dete hain, bidat ko musalmano mein phaelaate aur riwaaj dete hain. Musalmano par aisee cheeze'n wajib karte hain jin ko Allah Ta'ala ne zaroori o wajib qaraar nahi diya.

Deen e Islam mein aisee cheezo'n ko mashroo qaraar dete hain jin ko Allah o Rasool ﷺ ne mashroo qaraar nahi diya. Nabi e Kareem ﷺ ka irshad hai: Jis shakhs ne bidati aadmi ki ta'azeem aur izzat o takreem ki goya isne islam ko dhaane mein madad ki.

Andhi Taqleed Ka Phanda Aur Uske Zehreele Nataaej

An-padh aur jaahil awaam ki kaseer tadaad mahez apne aabaa-o-ajdaad ki taqleed mein ghair Masnoon af-aal aur bidat mein pha'nsi hui hai aur ye sochne ki zehmat gawaara nahi karti ke in amaal ka deen se kya talluq hai. Aise logo'n ki har zamane mein yehi daleel rahi hai.

Hamne Apne Aabaa o Ajdaad Ko Aisa Karte Paaya
Lehaaza Ham Bhi Aisa Hi Kar Rahe Hain.²⁸¹

بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

Baaz log shakhsiyat parasti yaane imamo ki taqleed aur baaz log ulama e soo ki taqleed mein bidat ki zanjeero'n mein jakde hue hain aur baaz hukumraano ki taqleed aur kuch log rasm o riwaaj ki taqleed mein bidat ikhteyar kiye hue hain. Ummat e Muslim a mein ikhtelaf o inteshar ka aghaaz us waqt hua jab itteba o ataa-at ko chod kar iski jagah taqleed e shakhsi ko ikhteyar kiya gaya aur Allah Ta'ala ke bheje hue imam Muhammad ﷺ ko peeche chodkar apne banaae hue imamo'n ke naam par mukhtalif mazaahib ki buniyad rakhi gai.

Jabke ye andhi taqleed fasaad ki jad hai aur uske asaraat o nataaej ummat ke liye tabaah kun saabit hue hain. Taqleed ne ummat ko siwaae ifteraaq²⁸² aur inteshar ke kuch nahi diya. Taqleed ki dar-aamad²⁸³ se qabl musalmano ki junge'n kuffar se hua karti thee'n aur musalman aapas mein muttahid the. Satyanaas ho is andhi taqleed ka jisne musalmano ko aapas mein ladaana shuru kiya. Ye andhi taqleed aisee aafat hai ke jo shakhs ek dafa'a iske chungal mein pha'ns jaata hai to phir wo sunnat e Rasool ﷺ par amal ke qaabil hi nahi rehta, balke wo apne taqleedi mazhab ka hi paerukaar banke reh jaata hai.

²⁷⁷ Fazaal e Sadaqaat: P657

²⁷⁸ Fazaal e Sadaqaat: P479

²⁷⁹ T: Nuqsana, loss (google translation)

²⁸⁰ T: Aajezi, Gid-gidaana

²⁸¹ Surah Sho'ora: 74

²⁸² T: Judaai, Judaai paeda karna

²⁸³ T: Andar aana, Import

Muqallido'n ke liye Quran o Hadees se saabit shuda amaal par amal karna yaa unhe qubool karna bhi bohot mushkil dikhai deta hai. Muqallid za'ef se za'ef riwayat ka sahaara lekar a'ala darje ki saheeh ahadees ka inkaar karne par kamar basta ho jaata hai.

Muqallid ummatiyo'n ke peeche jaata hai jabke itteba karne waala Rasool Allah ﷺ ke raaste ka mutalaashi hota hai. Lehaza jo farq beena²⁸⁴ aur naabina²⁸⁵ mein hai wohi farq muttabe aur muqallid mein hai. Aur jaise mushrik muwahhid nahi ho sakta, bidati ahle sunnat nahi ho sakta. Aise hi muqallid kabhi mukammal muttabe Rasool ﷺ nahi ho sakta. Muqallid hamesha lakeer ka faqeer hota hai, is liye daleel ke baghair hi har airey ghair ki baat par amal karna shuru kar leta hai.

Ummat mein se kisi fard o bashar ko taqleed karne ka hukum naa to Allah Ta'ala ne diya hai, naa iska hukum Allah Ta'ala ke bheje hue Rasool ﷺ ne diya hai. Aur naa hi Imam Abu Hanifa ر.ه.ه ne kahee'n ye kaha hai ke meri taqleed karna aur mere naam par ek mazhab ki buniyad rakh lena. Jabke Ahle Hadees dar-haqeeqat muttabe Rasool ﷺ hain aur itteba e Rasool ﷺ ka hukum khud Allah Ta'ala ne Quran e Kareem mein diya hai. Is liye hamare Imam Hazrat Muhammadur Rasool Allah ﷺ hain. Jinhe'n Allah Ta'ala ne mansab e imamat par faaez farmaya hai.

Unke alaawa ham kisi ummati ke muqallid nahi hain. Khwah wo ummat ghair muqallid hi kyou'n naa ho. Balke iski ghalati ko ham maslehat e a'amma ke pesh e nazar sar e aam bayan karne ko taiyaar hain. Nabi ﷺ ya Ijma e Sahaba Ikram ر.ه.ه ki taraf rujoo karna taqleed mein dakhil hi nahi hai. Itteba o ataa-at se ummat mein ittehad bar-qrar rehta hai, jabke taqleed iske bar-aks ummat ko firqo'n mein baa'nt deti hai. Jo hamari aankho'n ke saamne maujood hai.

Muqallido'n ne taqleed karne mein jut kar ek deen ko 4 deen banaa diya hai. In muqallido'n ne isi par bas naa kiya, hanafi muqallido'n ko dekh le'n... Deobandiyo'n aur Barailwioy'n mein batey aur ek doosre ko kafir samajhte hain aur phir isse aagey koi Qadri ban gaya aur koi Chishti, koi Naqshebandi aur koi Soharwardi. Isse zahir hota haike andhi taqleed bhed chaal ka naam hai aur yehi taqleed firqa-bandi ki maa hai jo firqo'n ko janam deti hai. Ye taqleed gumrahi ki jad hai, jisse ummat mein inteshar o bigaad paeda hua hai. Aur isne ummat ki ijtemaaiyat ko tukde tukde karke rakh diya hai. Ye sab is liye hota hai ke muqallid Nabi ﷺ ke pehlu ko dheela chodkar apne imam ke pallu ko mazbooti se pakad leta hai.

Bohot saare mohaddiseen ikram aur ahle ilm ko muqallideen hazraat apne rang mein rangne ki koshish karte rehte hain, halaa'nke taqleed ke khilaf bohot saaro'n ki tasnifaat maujood hain. Jaise Imam Suyuti ر.ه.ه ki Radd e Taqleed par kitab, Imam Ibnul Qaiyyim ر.ه.ه, Shaikh ul Islam Imam Ibne Taimiyya ر.ه.ه waghaira jinho'n ne itteba o ataa-at ko farz aur taqleed ko haraam qaraar diya hai.

Sirf Naarey Baazi:

Fakhar Se Kaho Ke Ham Muqallid Hain

Isi tarha BJP ka naara hai, Garv Se Kaho Ke Ham Hindu Hain. In dono naaro'n mein koi farq nazar nahi aata. Thande dil se soche'n ke musalmano ko in mullao'n ne kis hadd tak giraa diya hai. Unke doosre naarey ye hain:

- i) Tark e Taqleed Kufr ka Pehla Zeena Hai
- ii) Aamma Ikram Ki Taqleed Imaan Ka Mazboot Qila Hai

Iske sticker banaa kar taqseem kiye gae, hamari masjid mein lage hue hain. In ulamao'n ke saff e awaal ke aalim se saabit karaade'n ke ye naarey Quran o Hadees ki raushni mein kaha'n tak sacche hain. Ye gumrah-kun naarey

²⁸⁴ T: Dekhne wala, aankh se dekhne waala

²⁸⁵ T: Andha

yaha'n tak ke nikah hota hi nahi. Unse pooch ke islam mein iska kya muqam hai? Aaj tak kisi Imam ne is baare mein khutba nahi diya.

6. In sab se badh kar ek aur badi laanat bado'n ke paer choone ki hai unho'n ne is laanat ko is liye bahaal rakha hua hai ke unka wiqar bhi bahaal rahe aur har ek se ye apne peer bhi pakadwate rahe'n. Agar log waledain ke peer chod de'n to unke paer choone waale baaqi naa rahe'nge. Unse pooche'n ye kaha'n ka islam hai aur islam mein iska kya muqam hai?

Ye latt aagey badh kar musalmano ko kufriya amal karne tak le gai, wo qabro'n aur mazaro'n ke behi paer chote yaa pao'n padte hain. Kisi imam mein dam hai ke wo in bhole musalmano ke aqeede ko durust kare aur in mushrikaana harakaat se najaat dilaae?

7. Har jagah nit-nai rusumat in maulwiyo'n ne ghad rakhi hain. Calcutta mein musalman aurat apni maa'ng mein sindoor bhari hai? Kya ye hinduo'n se li hui rasman nahi hai?
8. Hinduo'n mein sati ki rasm hua karti thi aur abhi bhi jaari hai. Lekin musalmano mein is tarha ka zul ek nae andaaz mein dhaaya jaata hai. Shauhar ke marne par usey ghushl diya jaata hai, maiyyat ko ghar se lekar nikalne ke baad mohalle ki saari aurte'n milkar bewah ko uski lahed²⁸⁶ ke paas lekar jaati hain aur uska meher zulm se moaaf karaati hain aur saath hi uski chudiya'n tod-tod kar uski lahad mein dafan ki jaati hain. Hinduo'n ki ye rasm zamana e daraaz se musalmano mein chali aarahi hai.

Kya isse ye zahir nahi hota ke shikam parwar mullao'n ka ilm bhi un hi lahedo'n mein dafan ho chuka hai. Warna kya majaan ke ye rasm musalmano mein qaaem rehti.

²⁸⁶ T: Qabar, Mazaar

Quran Jaisi Maani Jaaney Waali Kitab Hidaaya Waghaira Ke Chand Masaael Ki Jhalkiyaa'n

S. N.	Masaael	Hanafi Kutub Se Hawaala
1	Yahood o nasaara apne maulwiyo'n aur darwesho'n ka kahaa maante the, is liye Allah ne mushrik farmaya.	Muqaddama Fataawa Alamgeeri
2	Momino'n ko hukum diya ke bado'n ke qaul mat poocho, balke ye pooch ke Allah aur Rasool ﷺ ka hukum kya hai?	Fataawa Alamgeeri: V1 P13
3	Aap ﷺ ki mohabbat mahez zuban se nahi hoti, balke itteba se hoti hai.	Sharhe Wiquaaya: P10
4	Jo sunnat ko haqeer jaane wo kafir hoga.	Durre Mukhtaar: V1 P218 Hidaaya: V1 P541
5	Jo sunnat ko halka jaankar baraabar tark kare wo kafir hai.	Muqaddama Hidaaya: V1 P77
6	Hadees ka radd karne waala gumrah hai.	Muqaddama Hidaaya: V1 P30
7	Jo shakhs kisi ayat ke saath maskhara-pan yaa be-adabi kare wo kafir hai.	Durre Mukhtaar: V2 P2513
8	Jo log ilm ke baghair hadees talab kare'nge wo tabah ho'nge.	Muqaddama Alamgeeri: V1 P43
9	Fiqa mein jo ahadees hain in par etemaad e kulli nahi ho sakta. Jab tak ke kutub e hadees se saheeh naa Karli jaae. Halaa'nke fiqa mein hadees mauzoo bhi hain.	Muqaddama Hidaaya: V1 P108
10	Hadees imam ke qaul par muqaddam hai.	Hidaaya: V1 P391
11	Ahle Hadees o Ahnaaf mein ittefaq baaham ²⁸⁷ hona chaahiye	Hidaaya: V1 P310
12	Imam e Azam jab Baghdad mein warid hue to ek Ahle Hadees ne sawal kiya ke Rutab (paaki o tar khajoor) ki bae (T: Sale) 288 tamar (sookhi khajoor) jaaez hai yaa nahi? (qadaamat e al hadees)	Durre Mukhtaar: V3 Muqaddama Hidaaya: V1 P59
13	Salam ke waqt jhukna makrooh hai, iski hadees mein mumaneat aai hai.	Alamgeeri: V4 P345
14	Musafeha ek hath se karna aksar riwayat e sihaa saabit hai.	Hidaaya: V4 P343
15	Bait mein aurat se musafeha karna jaaez nahi.	Hidaaya: V4 P444
16	Daadhi mundwaana, katarwaana haraam hai, kuffar, majoos ki rasm hai aurto'n ki tashbeeh hai.	Durre Mukhtaar: V1 P524

²⁸⁷ T: Aapas mein, ek saath, Saath saath

²⁸⁸ T: Bechna

17	Izaar (teiband) aadhi pindli tak pehne, takhno se neeche haraam hai.	Maala Bud Mun: P72
18	Be-namazi ko Imam e Azam ﷺ ke nazdeek hamesha qaed rakhna wajib hai.	Maala Bud Mun: P11 Hidaaya: V1 P25
19	Gardan kas masha bidat hai, iski hadees mauzoo hai.	Durre Mukhtaar: V1 P58
20	Namaz qaza ke liye azaan o aqaamat kehna sunnat hai.	Durre Mukhtaar: V1 P181
21	Inkesaari ke liye sar khol kar namaz padhna durust hai.	Durre Mukhtaar: V1 P299
22	Imam mukhtadiyo'n ko hukum kare ke ek doosre se mile rahe'n khaali jagah ko pur kar de'n.	Durre Mukhtaar: V1 P264
23	Seeney par hath baandhne ki ahadees marfoo aur qawee hain.	Hidaaya: V1 P350
24	Naaf ke neeche hath baandhne ki ahadees zaef hain.	Hidaaya: V1 P350
25	Naaf ke neeche hath baandhne ki hadees Hazrat Ali ﷺ ka qaul hai aur wo bhi zaef hai, marfoo hadees nahi hai.	Sharah Wiqaya (Misri): P93
26	Surah Fateha padhe baghair kisi ki namaz qubool nahi hoti.	Hidaaya: V1 P361
27	Mukhtadi Surah Fateha dil mein padhle aur ye haq hai.	Hidaaya: V1 P350
28	Imam ke peeche surah fateha naa padhne ki ahadees zaef hain.	Sharah Wiqaya : P18-109
29	Hazrat Ali ﷺ ka qaul mana'a e fateha bhi zaef aur baatil hai.	Sharah Wiqaya : P110
30	Muqtadi Imam Ki ameen sunkar ameen kahe.	Durre Mukhtaar: V1 P229
31	Ek do aadmiyo'n ne sunaa to jaher naa hoga, jaher jab hai ke sab sune'n.	Durre Mukhtaar: V1 P249
32	Raful Yadain qabl ar ruku wa ba'ad ar ruku ki ahadees ki tasdeeq.	Hidaaya: V1 P384 Sharah Wiqaya : P102
33	Raful Yadain ko aksar fuqaha o mohaddiseen ne sunnat saabit karte hain.	Maala Bud Mun: P27
34	Haq ye hai ke Aap ﷺ se Raful Yadain saheeh saabit hai.	Hidaaya: V1 P386
35	Yahi (raful yadain waali) Aap ﷺ ki namaz rahi yaha'n tak ke Allah Ta'ala se mulaqaat hui.	Hidaaya: V1 P386
36	Subha ki sunnat namaz padhne ke baad daae'n karwat let-te.	Hidaaya: V1 P541 Durre Mukhtaar: P316
37	Zohar ki sunnat 2 salam se padhiye.	Hidaaya: V1 P244
38	Taraweeh 8 rakat ki hadees saheeh hai.	Sharah Wiqaya : P112

39	Khateeb jab mimbar par baithe to salaam kare.	Durre Mukhtaar: V1 P374
40	Khutba har zuban mein jaaez hai.	Durre Mukhtaar: V1 P403 Hidaaya: V1 P129
41	Biwi apne shauhar ki na'ash ko nehlaawe	Durre Mukhtaar: V1 P403
42	Takbiraat e janaaza mein Raful Yadain jaaez hai.	Durre Mukhtaar: V1 P401
43	Teeja, Daswaa'n, Chaaliswaa'n nihaayat mazmoom bidat hai.	Behishti Zewar
44	Wali ki qabar par buland makan banana, chirag jalaana bidat o haraam hai.	Durre Mukhtaar: V4 P243 Hidaaya: V4 P289 Maala Bud Mun: P52
45	Qabar ko bosa dena jaaez nahi ke ye nasaara ki aadat hai.	Durre Mukhtaar: V4 P243
46	Ambiya Auliya ki qabro'n ko sajda karna, tawaf karna, nazre'n chadaana haraam o kufr hai.	Maala Bud Mun: P52
47	Jo wali ki qabar ke waastey masaafat (safir) tae kare wo jaahil o kafir hai.	Durre Mukhtaar: V2 P529
48	Ghairullah ki mannat maanna shirk hai aur is mannat ko khaana haraam hai.	Behishti Zewar
49	Jis jaanwar par ghairullah ka naam pukaara gaya, agarche zibah ke waqt Bismillah Allahu Akbar kaha ho to wo zabeeha haraam hai.	Durre Mukhtaar: V4 P279-272
50	Dua ba-haq e Nabi o Wali (bataur e waseela) maangna makrooh hai. Is liye ke makhlooq ka kuch haq Allah par nahi hai.	Durre Mukhtaar: V4 P230 Hidaaya: V4 P326
51	Ilm e ghaib siwaa e Allah ke kisi ko nahi hai.	Muqaddama Hidaaya: V1 P59
52	Quran se faal nikaalna haraam hai.	Muqaddama Hidaaya: V1 P57
53	Taaron o haiza mein azaan dena bewaqoofi hai.	Hidaaya: V4 P242
54	Dua e Ganj ul Arsh aur ahed naama ki asnaad bilkul giri hui hain.	Behishti Zewar V10 P83
55	Maulood mein raagni se ashaar sunna aur padhna haraam hai.	Hidaaya: V4 P240
56	Shab e bara-at ka halwa aur rusumaat e moharram sab bidat hain.	Behishti Zewar V4 P99

Mohtaram Qaraeen! Is mein bataai hui hanafi maslak ki saari kitabe'n main muhaiyya karu'nga. Wo aap apne ghar ki library mein rakhe'n aur dekh le'n ke kya sach hai, kya jhoot aur apne milne waalo'n ko bhi padhaae'n taa-ke ziyada se ziyada musalman isse faaeda uthaae'n aur apne aqeedo'n ko durust kare'n. Aur Allah Paak ke ahkaam ko maane'n aur Nabi ﷺ ke farmaano'n par amal paera ho jaae'n.

Yaad rahe ke badi hi halaakat mein hoga wo shakhs jo sab dalaael haasil kar lene ke baad bhi rujoo naa kare. Kyou'nke yaha'n itmaam e hujjat hai. Lehaza rujoo naa karne ka koi bhi uzar baaqi naa rahega aur unhi aqaaed par dawaam²⁸⁹ waala insan ma'asiyyat ka shikar hoga.

Kya Ab Bhi Baaz Naa Aaoge.²⁹⁰

فَهَلْ أَنْتُمْ مُنْتَهُونَ

Hanafi Maslak Ke Ajeeb o Ghareeb Masaael Jo Saraahatan Quran o Hadees Se Takraate hain:

1. Ek shakhs wazu karke agar jaanwar ke saath, mard ya aurat ke saath, nabaaligh bacchi ke saath badd-feli kare to iska wazu toota naa is par ghusl wajib hua. Naa isey apni sharmgah ka dhona zaroori hai.²⁹¹

Zaaniyo'n aur badkaaro'n ke liye tajaweez mashware muft mein hazir hain.

2. Ek chau-thaai se kam pindli khuli ho to aurat ki namaz ho jaaegi. Isi tarha pet aur sar bhi agar itna khula ho to namaz ho jaaegi, yaane aurat mard ki shamgaah qabl o dobar²⁹² bhi agar pao (¼) se kam nangi ho to namaz ho jaaegi.²⁹³

Agar namaz jaisi ibaadat bhi aisee haalat mein jaez hai to phir aam haalat mein parda ki zaroorat kyou?

3. Agar bade kutte ko bhi uthaa kar namaz padhe to bhi namaz faasid nahi hogi, iski daleel ye di ke Rasool Allah ﷺ ne apni nawaasi Hazrat Umaama ؓ ko liye hue namaz padhi thi.²⁹⁴

Astaghfirullah: Khud ko Nabi ﷺ ke dar ka kutta kehne waalo'n ne saabit kar diya ke insan (wo bhi kitni azeem hasti) aur kutte mein koi farq nahi. Ayaaz billah

4. Namazi agar haalat e namaaz mein aurat ki sharmgaah ko shehwat ki nazar se dekhe to bhi namaz baatil nahi hoti. Isi kitab ke P174 mein hai ke agar Quran dekhe aur jo yaad naa ho isey namaz mein padhe to namaz baatil ho jaaegi.²⁹⁵

Quran ka muwazna²⁹⁶ aurat ki sharmgaah se (na'auzubillah) aisa shayad bade bade mushrik bhi naa kar sake'n jo gul ye khilaa gae hain.

5. Musلمان agar sharab aur suwwar ki saudagari aur khareed o farokht ke liye kisi zimmi ko wakeel banaale to ye saheeh hai.²⁹⁷

Yaqeenan aisa mubarak fe'l فعل koi hanafi ul mazhab hi sar-anjam de sakta hai.

6. Agar rozadaar roze ki halat mein sharmgaah ke siwa aur kahee'n majaame-at kare aur inzaal naa ho to roza nahi toot-ta.²⁹⁸

Koi shak nahi ke roze ka asal maqsad jo Allah ne لَعَلَّكُمْ تَتَّقُونَ farmaya hai wo aise hi poora hoga. Na'azubillah.

7. Hazrat Imam e Azam Sahab farmate hain ke launde baazi karne se bhi agarche roza rakh kar ki ho to kaffara nahi.²⁹⁹

Hazraat note farmae'n, ke sab nekiya'n roza ki haalat mein hi ekatthi ki jaa rahi hain.

8. Agar mushtzani karne se zina se bachaao ka yaqeen ho to mushtzani karni wajib hai.³⁰⁰

²⁸⁹ T: Hameshgi

²⁹⁰ Surah Maeda: 91

²⁹¹ Ghays ul Autaar: P150; Durre Mukhtaar: P31, 32, 35, 56

²⁹² T: Aagey Peeche

²⁹³ Hidaaya: V1 P93-94

²⁹⁴ Durre Mukhtaar (Misri): V1 P38

²⁹⁵ Miraaqi al Falah (Misri): V1 P174-200

²⁹⁶ T: Baraabari

²⁹⁷ Durre Mukhtaar (Misri): V2 P27

²⁹⁸ Durre Mukhtaar: V1 P150

²⁹⁹ Hidaaya: V1 P219

³⁰⁰ Raddul Mohtaar: V3 P371

Naujawaano ki mauj hai.

9. Agar koi shakhs chupaae jaanwar (gaae, bhains, bakri waghaira) ke saath bura kaam kare to bhi aisee haalat mein roza nahi jaata.³⁰¹

Insan pehle hi bohot gunahgaar hai, ab isey maidan e hasher mein jaanwar'n ke beech bhi zaleel karwaane ka program hai shayad. Roze ki barakaat yaa doob marne ka muqamusalmano Astaghfirullah

10. Nashey ki haalat mein kisi ne apni beti ka bosa le liya to uski biwi us par haraam hogai.³⁰²

Kyou'n bhai! Biwi bechari ka kya qusoor hai? Shauhar aise kaam hi naa kare (nasha waghaira) jisse ye naubat aae. Kare koi aur bhare koi. Deen e Islam to aisa adl nahi karta.

11.

Namazi aakhri attahiyyat mein tassahud ke ba-qadar baith kar kisi se baat karle yaa aisa kaam kare jo namaz ke manaafi ho yaa (salam ki jagah) qasdan jaan boojh kar hawa kharij karde to iski namaz bilaa ittefaaq mukammil aur poori ho jaaegi.³⁰³

الْخُرُوجُ مِنَ الصَّلَاةِ يَقَعُ عِنْدَ أَبِي حَنِيفَةَ خَلَاقًا لَهَا حَتَّى أَنْ الْمُصَلِّي إِذَا حَدَّثَ عَمْدًا بَعْدَ مَا قَعَدَ التَّشَهُّدَ أَوْ تَكَلَّمَ أَوْ عَمِلَ يَنَافِي الصَّلَاةَ تَمَّتْ صَلَاتُهُ بِالِاتِّفَاقِ.

Kya hanafi fuqaahat se labrez is mas-ala ko aap saheeh marfoo hadees se saabit kar sakte hain?

12.

Asal baat ye hai ke najaasat ghaleez ba-qadr e dirham yaa isse kam ho to wo ma'af hai. Is qadar naasat namazi ke jism ya kapde par lagi hui ho to ahnaaf aur Imam Zafar ke nazdeek namaz ho jaati hai. Imam Shafai isey mamnoo kehte hain.³⁰⁴

وَالْأَصْلُ فِيهِ أَنَّ النَّجَاسَةَ الْغَلِيظَةَ إِذَا كَانَتْ قَدَرِ الدِّرْهِمِ أَوْ دُونَهُ فَهُوَ عَفْوٌ لَا تَمْنَعُ جَوَازَ الصَّلَاةِ عِنْدَنَا وَعِنْدَ زُفَرٍ وَالشَّافِعِيِّ يَمْنَعُ.

Kya namazi ke liye najasat kis is miqdaar ki rukhsat³⁰⁵ ko Kitab o Sunnat se saabit kar sakte hain?

13.

Nakseer ke ilaaj ke liye agar Surah Fateha khooon ya peshab ke saath mareez ki peshani aur uski naak par likh di jaae to husool e shifa ke liye aisa karna jaaez hai.³⁰⁶

لَوْزَعَتْ فَكَتَبَ الْفَاتِحَةَ بِالدِّمِّ عَلَى جَبْهَتِهِ وَأَنْفِهِ جَازٌ لِلِاسْتِشْفَاءِ وَبِالْبَوْلِ أَيْضًا.

Isey saheeh, sareeh, marfoo, ghar majrooh hadees se saabit kare'n. Nez kya koi ummati Quran ko peshab se likhe ki jasaarat kar sakta hai?

14. Rasool Allah ﷺ ki saheeh marfoo hadees se saabit kare'n ke Aap ﷺ ne apne baad aane waale musalmano ko 4th sadee hijri mein kisi ek aalim ki taqleed ki pabandi ka hukum diya tha.
15. Saheeh sareeh marfoo hadees se saabit kare'n ki namaz e janaza mein Surah Fateha padhna mashroo nahi hai aur namaz e janaza Surah Fateha ke baghair ho jaati hai?
16. Namaz shuru karte waqt aadmi kaano'n tak hath uthaae aur aurat kandho'n tak aur aurat seeney par hath baandhe aur mard zer e naaf. Ye tafreeq saheeh, sareeh, marfoo hadees se pesh kare'n.

³⁰¹ Durre Mukhtaar: V1 P150

³⁰² Durre Mukhtaar: V1 P188

³⁰³ Meeniya Musalla: P84; Sharah Wiqaya: V1 P159; Kanz ad Daqaaq: P30

³⁰⁴ Durre Mukhtaar: V1 P52

³⁰⁵ T: Ijaazat, Permission

³⁰⁶ Raddul Mohtaar: V1 P400

17. Namaz ki takbeer e tehreemi se qabl Urdu ya Panjabi zuban ke saath niyyat e namaz ke alfaaz adaa karna kisi saheeh, marfoo hadees se saabit farmae'n.
18. Ahnaaf ke yaha'n sajda sahu mein ek janib salam pher kar 2 sajde karna saheeh marfoo hadees se saabit kare'n.
19. Saheeh sareeh marfoo hadees se saabit kare'n ki sajda karte waqt aurat apna pet raano'n se chipkale aur zameen se chimat kar sajda kare, jabke mard apna pet raano'n se door rakhe.
20. Ahnaaf ka namaz baa-jamat mein safbandi ko ehmiyat naa dena aur namaziyo'n ka aapas mein faasle chod kar khade hona aur ek doosre ke saath pao'n milaane se nafrat karna saheeh, sareeh, marfoo ghair majrooh hadees se saabit karde'n.

Khoob jaan leegiye ke kutub e fiqa e hanafi ki haqeeqat muqallideen ke buland daawo'n ke bilkul bar-aks hai. Fiqa ki in kitabo'n mein is qadar behuda, ghaleez, gumrah-kun, khud-saakhta, sharmnaak, insaniya soz, ghair motabar, ghair mustanad aur mojib e laanat masaael darj hain ke shaitan bhi panaah maange. Deen ke naam par be-ghairati, fahaashi aur ghilaazat taqseem ki jaa rahi hai.

Ham zail mein ikhtesaar ke saath fiqa hanafi ke samandar se chullu bhar kar mushte namoona az kharwaare qaraeen ke samne pesh karte hain. Maqsad sirf ye hai ke log fiqa hanafi ki asal haqeeqat ko pehchaan le'n aur taqleed se hamesha ke liye gulo-khalaasi haasil kar le'n. Kyou'nke ye atal haqeeqat hai ke amal bil hadees ki raah mein sabse badi rukawat taqleed hi hai. Dil par patthar rakh kar yaha'n par ham ye chand masaael Fiqa Hanafiyya se naqal karte hain:

1. Madina (Munawwara) hamare (yaane Ahnaaf ke) nazdeek Haraam nahi.
2. Ambiya Auliya, Nek, Fasiq o Faajir, Zameen o Asmaan waalo'n ka imaan baraabar hai. Isme ziyaadati aur kami nahi hoti.
3. Baghair wali ke nikah jaaez hai.
4. Murda aurat, chaupaae aur naabaligh bacchi se watee karne se wazu nahi toot-ta.
5. Sharam ko mamuli josh de kar isse wazu karna jaaez hai, khwah isme nasah maujood ho.
6. Namazi tasshahud mein jaan boojh kar goz (paadh) maarde to namaz poori ho jaaegi.
7. Imamat ki sharaaet mein ye bhi hai ke Imam Khoobsurat ho, Acche nasab waala ho, Acche libaas waala aur Khoobsurat biwi waala ho, phir bade sar waala aur chote alaa e tanaasul waala.
8. Gehu'n, Jau, Shahed aur Jawar ki sharab halaal hai
9. Chuaare aur Munaqqa ki sharab halaal hai.
10. Sharab ka sirka banana jaaez hai.
11. Khinzeer aur sharab bataur e haq e meher de to nikah saheeh hoga.
12. Khinzeer ya kutte ki peeth par ghubar ho to tayammum jaaez hai.
13. Khinzeer najis-ul-ain nahi hai.
14. Kutte ko baghal mein lekar koi namaz padhe to jaaez hai.
15. Kutte ki khaal ka dol aur jaae namaz banana jaaez hai.
16. Kutta najis-ul-ain nahi hai.

17. Jis aurat ko mard talaq e rajai de chuka ho, agar namaz mein iski sharmgah dekhe to namaz faasid nahi hoti.
18. Nakseer waala agar peshab se Surah Fateha likh le to jaaez hai.
19. Jin jaanwaro'n ka gosht khaaya jaata hai, inka peshab peena bilaa uzar jaaez hai.
20. Zer e naaf ke baal hajjam aankhe'n band karke moondhe to jaaez hai.
21. Aghlaam baazi aur chaupaae se wati karne waale par hadd nahi.
22. Haaji ehraam ki haalat mein chaupaae se sohbar karle to iske hajj mein koi nuqsan nahi aata.
23. Jo roze mein zina ke khof se julq³⁰⁷ lagaae yaa jaanwar se sohbat karke mani nikaal de to ummeed e sawab hai.
24. Agar manee apne hath se nikaale yaa aurat ke hath se nikalwaae to roza bilkul faasid nahi hota.
25. Roza ki haalat mein aurat ki sharmgah ko choomne se agar inzaal hogaya to roza bilkul faasid naa hoga.
26. Lakdi apni dubur mein daali, agar saalim lakdi dono siro'n samet andar naa jaae aur ek sira iska bahar rahe to roza faasid nahi hoga.
27. Koi shakhs apna alaa e tanasul apni hi dubur mein dakhil kare to baghair anzaal is par ghushl wajib nahi hoga.
28. Manee shehwat se juda ho aur zakar pakde, baad door hone ke shehwat ke mani nikle to ghushl farz nahi.
29. Musلمان Musalman se dar ul harab mein sood le to jaaez hai.
30. Darul Harab mein zina karne par hadd nahi hai.
31. Baadshah par kisi qism ki hadd qaaem nahi ho sakti, wo khwah zinaa kare yaa chori kare.
32. Ek aurat ko ijaare³⁰⁸ par liya taa-ke isse zina kare, pas aurat ne manzoor kiya aur isne isse zina kiya to isko hadd naa maari jaaegi.
33. Mard ne aurat par (apni zauja hone ka) jhoota daawa kiya aur degree haasil Karli to mard ko is aurat se wati karna jaaez hai.
34. Aurat se wati ki aur surat ye hui ke is aurat ki farj aur maqa'ad phaad kar ek kardi to is aurat ki maa is mard par haraam naa hogi.
35. Agar aadmi moharramaat e abdiya (yaane maa, bahen, beti waghaira) se (jaan boojh kar) nikah karke watee bhi karle to is par hadd nahi.

³⁰⁷ T: Mushtzani

³⁰⁸ T: Kiraee par lena

Fiqa Hanafiyya Ki Maujooda Motabar Kitabe'n

Fiqa Hanafiyya ki maujooda kitabe'n jinka talluq Imam Abu Hanifa رحمہ اللہ se bilkul hi nahi hai, lehaza ham in kitabo'n ki fehrist aur jis sadee mein likhi gai hain wo aapki khidmat mein pesh karte hain:

1.	Qudoori	5 th sadee mein tasneef ki gai
2.	Hidaaya	6 th sadee mein likhi gai.
3.	Qaazi Khan	bhi 6 th sadee mein likhi gai.
4.	Siraajiya aur Muniya	7 th sadee mein likhi gai.
5.	Kanz, Nihaya, Inaaya Aur sharah wiqaaya	8 th sadee mein likhi gai.
6.	Ar Rumooz aur Fathul Qadeer	9 th sadee mein likhi gai.
7.	Durre Mukhtaar: (jo hanafi mazhab ka buniyadi patthar maani jaati hai)	11 th sadee mein likhi gai.
8.	Fataawa Alamgeeri: Jo 500 mujtahido'n ki mushtarika koshish ka majmua hai.	12 th sadee hijri mein likhi gai.

Ahnaaf Apne Buzurgo'n Aur Muqaddas Kitabo'n Ki Tardeed Karte Hain:

Wo Ilzam Hamko Dete The Qusoor Apna Nikal Aaya

Jin masael ke mutalliq ahnaaf ke aalim Jamat e Ahle Hadees par ilzam lagate aae, ye sirf unki laa-ilmi ka nateeja tha aur hai. Unki “*muqaddas*” fiqa ki kitabo'n mein unke har ek sawal ka jawab maujood hai. Wo to kitabe'n padhte nahi aur naa hi apne maslak ke logo'n ko kitabe'n padhne ki ijazat dete hain. Wajah sirf ye hai ke in par andhi taqleed ka bhoot sawar hai.

Unki asaani ke liye maine aise hi chand masael ko unki fiqa ki kitabo'n se nikaala hai. Mundarja zail kitabo'n ke naam aur safha number darj kiye de raha hu'n. Us ummeed ke saath ke kam-az-kam ab wo apni kitabo'n ko dekhte ho'nge aur aainda kabhi bhi wo sawal karne ki jura-at naa kare'nge. Aur saath hi saath apne buzurgo'n ki taqleed karte hue Ahle Hadees hazraat ki safo'n mein jamat hone ki sai kare'nge. *In Sha Allah*

Fataawa: Tableeghi Jamat Aalm e Islam Ke Kubar Ulamaa Ki Nazro'n Mein

1. Shaikh Muhammad bin Ibrahim Aal Shaikh رَحْمَةُ اللهِ عَلَيْهِ:

Hindustan se roonuma hone waali Tableeghi Jamat bidati aur gumrah jamat hai.

2. Shaikh ibne Baaz رَحْمَةُ اللهِ عَلَيْهِ:

Aakhri fataawa (kyou'nke jamat waalo'n ne unhe'n bhi dhoka de kar isse pehle ek fatwa haasil kiya tha) Jamaat e Tableegh jiska talluq Hindustan se hai, bidat aur shirk hai. Albatta agar koi shakhs aalim ho aur is jamat ke saath is maqsad se nikalta ho ke wo inko bidato'n aur shirkiya aqwaal o amaal se ro-ke iska khurooj jaez hai. Lekin agar wo is jamat ke saath mukammil ittefaq karke khurooj karta ho to ye najaez hai. Lekin an-padh aur uloom shariya aur aqaaed e saheeha se nawaqif shakhs ka bhi unke saath jaana jaez nahi.

3. Shaikh Muhammad bin Saleh al Uthaimen رَحْمَةُ اللهِ عَلَيْهِ:

Jamaat e Tableegh mein khair o bhalai hai aur uska logo'n ki zindagi par asar bhi hai magar ye jamat ilm haasil karne mein koi shauq nahi rakhti aur is jamat ke bado'n aur buzurgo'n ke baare mein mujhe jo ittela-aat mii hain unse ye saabit hota hai ke ye log saheeh aqeeda par nahi hain agar ye baat saheeh saabit ho jae to phir un logo'n se door hi rehna chaahiye aur apne mulk mein saheeh deen ki tableegh jaari rakhni chaahiye.

Jamaat e Tableegh jo dar-haqeeqat Hanafi Jamat hai aur Hanaji Jamat maturidi jamat hai ye jamat salaf ke aqeeda par nahi hai.

4. Allama Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ:

Jamaat e Tableegh ke saath khurooj karna jaez nahi. Is liye ke ye jamat Kitabullah aur Sunnat e Rasool ﷺ ke tareeqa par nahi hai aur Allah ke deen ki dawat ke liye ulama ko nikalna chaahiye, johala ko nahi. Johala ko chaahiye ke apne mulk mein rehkar deen seekhe'n aur jab wo deen seekh kar aalim ban jae'n to phir deeni dawat ka kaam kar sakte hain. Aur maujooda Tableeghi Jamat mukhtalif mazaahib rakhne waale ahlekaaro'n ka majmua hai. In mein se koi aqeede mein matureedi hai to koi asha'ari, koi soofi hai to koi laa-mazhab.

5. Allama Abdur Razzaq Afeefi رَحْمَةُ اللهِ عَلَيْهِ:

Tableeghi Jamat ek bidati jamat hai aur ye jamat soofiya ke silsila ki qadri jamat se talluq rakhti hai aur unme soofiya ke silsile ke doosre log bhi hain. Ye log Allah Ta'ala ke raaste mein nahi nikalte, balke baani e jamat Maulana Ilyas ke waza'a³⁰⁹ karda raaste aur tareeqe par nikalte hain aur isi tareeqa o raaste ki takmeel mein kaam karte hain. Main arsey se is jamat ko jaanta hu'n, ye jamat bidati jamat hai. Ye Misr mein ho ya Israel mein, America mein ho yaa Saudi Arab mein jaha'n kahee'n bhi ho ye apne Shaikh aur Baani Shaikh Ilyas ke saath mazboot rishta rakhti hai.

6. Allama Hussain bin Mohsin bin Ali Jabir رَحْمَةُ اللهِ عَلَيْهِ:

Allama Hussain bin Mohsin bin Ali Jabir ne Kitab at Tareekh ilaa Jamatul Muslimeen P213- 295 mein Jamaat e Tableegh ka ta'aruf likha hai, isme likha hua hai: Ye tareeqa e tableegh Shaikh Ilyas ko kashf ke zariye maloom hua aur unke dil mein bazariye khuwab Quran ki Surah Aale Imran ki ayat 110:

Tum Behtareen Ummat Ho, Jo Logo'n Ke Liye Paida Ki Gai Hai Ke Tum Nek Baato'n Ka Hukam Karte Ho Aur Buree Baato'n Se Rokte Ho, Aur Allah Ta'ala Par Eman Rakhte Ho.³¹⁰

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

³⁰⁹ T: Taur tareeq, Tarz, Chaal, Chalan, Banaawat

³¹⁰ Surah Al Imran: 110

ki tafseer ilqaa ki gai. Wo tafseer jo ilqaa ki gai thi ke deen ki tableegh ghar se nikal kar kar ni chaahiye, ghar mein aur apne shaher mein mufeed nahi hai.

Ye jamat elaaniya taur par buraai se rokne par imaan nahi rakhti, balke sirf apne saath chalne ko tarjeeh deti hai. Ye jamat apne banaae hue 6 usoolo'n se bahar nahi nikalti, isi ke ird-gird ghoomti rehti hai. Ye jamat ilm haasil karne ko zaroori nahi samajhti, balke chillo'n par ziyada zor deti hai. Ye jamat deen ke daai ka ghar se bahar nikalna is liye bhi zaroori samajhti hai, kyou'nke us shakhs ke aebo'n aur halaat e zindagi se us shakhs ke ilaaqe aur basti waale ba-khoobi waqif hote hain. Is liye agar wo apne ilaaqe waalo'n ko deen ki dawat dega to qubooliyat ke imkanaat kam hain. Jabke bahar nikal kar dawat dene se dawat ki qubooliyat ke imkanaat ziyada hote hain.

7. Allama Saleh bin Fauzan al Fauzan (Hafizahullah):

Khurooj ka lafz islam ki istelah mein Jihaad Fee Sabeelillah ke liye istemal hota hai, yaane kuffar ke saath ladai ke liye nikalne ko khurooj fee sabeelillah kehte hain, magar is jamat ka ye khurooj bidat fil-islam hai. Salaf o Saleheen mein iski koi misaal nahi aur Allah ke raaste mein moaiyyan dino'n ke liye nikalna salaf mein maarooof o mashoor nahi aur uski asal Quran o Sunnat mein bhi nahi, jaisa ke 40 din ke liye nikalna yaa 3 din ya saal ke liye, dino'n ke ta'ayyun ke saath deen ke liye nikalna bidat hai.

Jamat e Tableegh Aur Akabireen e Deoband Ko Hamara Mukhlisaana Mashwara

1. Aap ne dawat ka jo tareeqa apnaaya hai, isko tabdeel kare'n.
2. Muballegheen, Quran o Hadees ka ilm rakhne waale ho'n.
3. Jo log deen seekhne aae'n inko Quran o Hadees ki taaleem di jaae.
4. Fazaal e Amaal ki taaleem band kardi jaae, agar ye nahi chaahte to kam-az-kam Fazaal e Amaal se shirk o bidat par mabni waqaaat ko kharij kiya jaae aur logo'n mein tehqeeq ka jazba paeda kiya jaae.
5. Arbo'n ke liye Riyaz us Saleheen aur ghair Arbo'n ke liye Fazaal e Amaal, ye tafreeq khatam kardi jaae. Har jagah aur har ek ke liye sirf Riyaz us Saleheen hi padhaai jaae.
6. Tamaam maraakiz mein deeni sawalaat ke jawabaat dene ke liye mohaqqiq ulama ikram ko muqarrar kiya jaae. Kyou'nke ye ek sunnat hai. Sahaba Ikram رضي الله عنهم Nabi ﷺ se sawalaat kiya karte the. Sahaba Ikram رضي الله عنهم ke zamane mein bhi ye silsila chalta tha aur aaj bhi duniya ke jis hissa mein namaz ke baad agar muqtadi sawal karta hai to imam iska jawab Quran o Hadees ki raushni mein deta hai.
7. Nabi ﷺ ke sacche waaris aur Aap ﷺ ki sunnato'n par hama-waqt amal paera hone, sunnato'n ko logo'n mein aam karne waali jamat Ashaab ul Hadees (Ahle Hadees) ki jamat hai. Is jamat par bejaa hamle karne aur unhe'n aziyyate'n dene se baaz ajaae'n.

Awaam un Naas Ki Khidmat Mein Chand Mufeed Mashware

1. Islam ki buniyad aqeeda e tauheed par qaaem hai. Is par jame rahe'n aur shirkiya amaal se poori tarha bachne ki koshish kare'n.
2. Namaz ki poori tarha se pabandi kare'n. Har 5 waqt ki namaz mein takbeer e oola se shamil hone ki koshish kare'n.
3. Quran har roz padhna chaahiye. Chaahe 2 hi ayaat kyou'n naa ho'n. Inko samajh kar ma'ane ke saath padhe'n. Aur us par amal karne ki koshish kare'n. Har roz kam-az-kam 1 hadees zaroor padh liya kare'n. Aajkal hadees ki maarooof kutub Urdu zuban mein bhi maujood hain.
4. Bidat se hoshiyaar rahe'n. Aapko to ye baawar karaaya jaata hai ke ye nek amal hain. Zaheri taur par to ye nek hi nazar aate hain, lekin unke kar-guzarne se bataur e anjaam sirf Jahannam ki aag ke siwa kuch haasil naa hoga. Ye Nabi ﷺ ka farman hai. Bidat ke baare mein malumaat ke liye hamari kitab "Bidat Aur Inka Ta'aruf" ka mutalea kare'n, haqeeqat maloom ho jaaegi.
5. Aajka baaz duniya parast ulama Nabi ﷺ ki saabit shuda aur taakeedi sunnato'n ko furooi masael bataa kar bhole bhale musalmano ko gumrah karte jaa rahe hain. Wo to apni qabro'n mein jawab de'nge, lekin aapki qabar mein koi maulwi aapko bacha nahi sakega. Is liye aap khud taiyaari kare'n. Apne har amal ke liye Quran o Hadees ko mad e nazar rakhe'n. Aur koi mashwara de to uski daadhi aur huliye ko dekh kar dhoka naa kahe'n. Ussey Quran o Hadees ki daleel talab kare'n. Ye 2 hi raaste hain, aapki najaat ke isme koi teesra raasta nahi. Apne rozanaa ke amaal par ghaur kare'n.
 - ✓ Niyyat: Namaz mein zuban se niyaat karna saabit nahi hai.
 - ✓ Wazu mein garden ka masah saabit nahi.
 - ✓ Dine mein sirf 10-12 rakat sunnat e muakkadah hain, lekin aap kitni rakate'n padh rahe hain?

- ✓ Aqaamat ekheri hoti hai, aapki masjid mein kya hua raha hai?
 - ✓ Juma ki kitni raka'te'n padhi jaa rahi hain?
 - ✓ Jaha'n Surah Fateha padhni hai waha'n nahi padhte. Surah Fateha har rakat mein padhna chaahiye, akele padhe'n, imam ke peeche padhey yaa imamat karae'n, Surah Fateha laazmi padhna hai. Namaz e Janaza mein Surah Fateha padhna laazmi hai, lekin aapka kya haal hai? Aapko kya bataaya gaya hai? Jab Surah Fateha ke baghair namaz nahi hoti to aapki ab tak ki namazo'n ka kya hoga? Ghaur se soche'n.
 - ✓ Tareeqa e Witr jo saabit hai wo 2 rakat aur 1 rakat alag alag jaise harmain sharifain mein padhi jaati hai aur doosra tareeqa hain teeno'n rakate'n ek tasshahud ke saath. Aap jo witar maghrib ki namaz ki tarha padh rahe hain, wo hadees ki kitabo'n se saabit hi nahi hai.
6. Ghar par baccho'n ka khayal rakhe'n. Inme deeni taaleem ka shaoor paeda kare'n aur unko saath lekar khud bhi hadees ki kitabo'n ka mutalea kare'n. 2-4 jitni bhi ho sakey ahadees padh kar sunae'n aur baccho'n mein padh kar sunaane ki aadat daale'n. Aapke ghar ki library mein jitni bhi kitabe'n chaahe'n wo bhi main muhaiyya karu'nga. Iski fikr naa kare'n.
 7. Baccho'n ka mahol accha rakhe'n. Jab tak ye acchi tarha se deeni malumaat haasil nahi kar lete aur aap bhi jab tak is qaabil nahi ho jaate us waqt tak tableegh mein jaana band kare'n. Aur baccho'n ka waqt bhi barbaad naa kare'n. Be-aqal aur an-padh aadmi tableegh kaise kar sakta hai? Ye kaha'n ki aqalmandi hai? Is liye fil-waqt is silsile ko band kare'n. Main bhi kuch seekhne ki koshish kar raha hu'n. Aap bhi seekhe'n.
 8. Sirf meethi meethi sunnato'n ko apnaane ki aadat chod-de'n. Jumerat aur Peer ko nafil roze rakhne ki aadat daale'n aur saath hi saath ayyam e baiz ke roze bhi rakha kare'n. Yaane chand ki 13,14,15 tareeq ko. Ye saare roze Nabi ﷺ zindagi bhar rakha karte the. Khud bhi rakhe'n aur ghar waalo'n ko bhi taakeed kare'n. Agar aap log is sunnat par amal karna shuru kar de'nge to wo tamasm saathi jo aapse milte hain ho sakta hai wo bhi us sunnat par amal paera ho jaae'n. Unko bhi bataate rahe'n. Pataa nahi kab Allah Paak kisey hidaayat dede. Allah ko hamara kaunsa amal pasand ajaae aur wo hame'n seedhe raaste par daal de.

Maine aapse kaha tha ke Bangalore hi ke aalim nahi, Delhi se jaakar kisi bhi aalim ko lekar aae'n aur batae'n ke Quran o Hadees ki raushni mein aurat ghar se bahar tableegh ke liye nikal sakti hai yaa nahi. Maine to Quran o Hadees ka farman bataa diya tha, lekin aapki taraf se ab tak koi jawab nahi mila.

Agar Maulana apne deen mein sacche hain aur us par amal paera hain to hamare khandaan mein aurto'n mein itni laaparwaahi aur itni khurafaat maujood hain aur jaadu ka itna chakkar hai. Kya maulana ne is baare mein kabhi guftagu ki hai. Kya aaj tak apni aurat ko hamare gharo'n tak aaney ki ijaazat di hai. Jab apni biwi ka maamla aata hai to 4 deewari mein jakad kar rakhe hue hain. Aur hamari biwi aur betiyo'n ko tableegh ki gharz se gharo'n se bahar nikalne ke liye dawat de rahe hain.

Aap apne baccho'n aur saare rishtedaro'n ko mere ye dono hi khutoot padhne de'n. Inko photo copy banaa kar taqseem kare'n taa-ke har ek ko sacche deen ka pataa chale jo Makkah aur Madina ka deen hai usi par amal kare'n naa ke Hazrat Ji Sahebaan aur Buzurgo'n ka deen jo aapko Deobandi musalman bataa raha hai. Isse baaz aajaae'n.

Pehle aap keh sakte the ke aapko maloom nahi tha. Lekin Allah Paak ne aapko agaah karne ke liye mujhe taiyaar kiya hai. Jab sacchi aur saheeh baat aapko bataa di gai. Uske bawajodd agar aap Quran aur Nabi ﷺ ke farman ko chod kar buzurgo'n ki bato'n par amal karte rahe to bas samajh le'n ke Allah Paak ne aapke dilo'n aur dimaagho'n par mohar lagaadi hai aur qiyaamat tak aapko hidayat naseeb naa hogi. Ye Allah ka faisla hai. Is baat ko main Quran o Hadees se saabit kar sakta hu'n.

Harf e Aakhir

Tableeghi Jamat se mutalliq tamaam guftagu ko samet-te hue main chaahta hu'n ke khaas khaas nukaat ka ek baar phir a'adah kar diya jaae, taa-ke agar koi in tamaam tafseeli mabaahis ko padhne ke bawajood bhi ye naa samajh paaya ho ke Tableeghi Jamat ke akabireen ne jo jamat taiyaar ki hai isme asal aur buniyaadi ghalatiyaa'n kaha'n kaha'n hain aur kin wujuhaat ki binaa par Tableeghi Jamat deen ki tableegh karne ki ehliyat se ma'azoor hai in umoor ka khulaasa has be zail hai:

1. Tableeghi Jamat ke logo'n ko ye baawar karaaya jaata hai ke mutlaq tableegh farz e aen hai, halaa'nke tableegh ki 2 qisme'n hain: 1 tableegh e khaas, isme wo log shamil hain jo kisi bhi taur hamse wabista ho'n yaane hamare dost ahbaab, azeed o aqaarib waghaira. Tableegh ki ye qism farz e aen hai aur doosri tableegh aam hai.

Isme saari duniya ke log shamil hain aur ye farz e kifaaya hai, yaane chand log bhi agar is kaam ko kare'n to poori ummat par se ye farz adaa ho jaata hai. Lekin Tableeghi Jamat ke akabireen ne awaam un naas ko ye baawar karaaya hai ke tableegh e aam farz e aen hai. Pas ye is jamat ki sabse pehli aur buniyadi ghalati hai.

2. Tableegh e Aam ke liye husool e ilm buniyadi cheez hai, yaane tableegh e aam ki ehliyat ke liye aalim hona shart hai aur baghair ilm ke tableegh e aam aise hi hai jaise ke naa-samajh bacche ke hath mein hathiyar hota hai. Lekin Tableeghi Jamat ke akabireen ne tableegh ke liye aise logo'n ka intekhab kiya jo ilm se qattai be-behra the aur yehi nahi.

Balke un logo'n ko amali taur par ilm se door rakhne ke liye khusoosi intezamaat bhi kiye jaise ke Tableeghi Nisaab ki tilawat ko laazmi qaraar dena aur chilley, se roze aur gasht ke mamulaat ko tableegh ki shart qaraar dena taa-ke apne makhsoos maqaasid ko jald az jald paaya takmeel tak poh'nchaaya jaa sakey. Pas ilm Quran o Hadees se bezaari is jamat ki badd-naseebi hai.

3. Islam ki tableegh ke liye saheeh aqaaed ka ilm aur in par imaan hona ek shart ki haisiyat rakhta hai. Magar Tableeghi Jamat ki ye badd-naseebi hai ke is jamat mein shamil lakho'n afraad mein shayad 1% bhi aise log nahi hain jin ko saheeh islami aqaaed ka ilm aur in par imaan ho. Kyou'nke aam taur par jo johala moballegheen hain to wo jaante hi nahi aqaaed kis chidiya ka naam hai aur jo akabireen hain wo aqaaed ko jaante hain.

Magar taqleed ke phande mein pah'nse hone ki wajah se saheeh aqaaed par imaan laane ki taufeeq se mehroom hain. Pas tableeg e deen ke liye saheeh islami aqaaed ka ilm aur imaan hona bhi shart ke darja mein hai.

4. Tableegh ka markaz aur mehwar aqaaed aur ahkamaat hone chaahiye, kyou'nke in hi par deen e islam ki buniyad hai aur yehi Ambiya Ikram ﷺ ki sunnat bhi hai. Lekin Tableeghi Jamat ne apni tableegh ka mehwar Fazaal ko banaya hua hai. Jiski wajah se log Tableeghi Jamat ki taraf ba-asaani maael ho jaate hain, lekin iska nuqsan ye hota hai ke jo log Tableeghi Jamat mein kisi ghalat aqeede ke saath dakhil hote hain wo marte dam tak apne isi ghalat aqeede par qaaem rehte hain.

Aisee soorat mein kya ye mumkin hai ke us shakhs ki najaat mahez roza namaz aur tableegh ki wajah se ho jaae, pas tableegh e deen dar-haqeeqat aqaaed ki tableegh ka naam hai aur jo log bhi aqaaed ki tableegh ko chod kar kisi doosri cheez ki tableegh karte hain isey is cheez ki tableegh kaha jaaega, islam ki tableegh nahi.

Main ummeed karta hu'n ke aap log is mazmoon ko ghaur se padhe'nge aur uski sacchai aur haqeeqat ko ta'assub ki nazar se dekhe baghair in baato'n se Quran o Hadees ki raushni mein apne aamaal ko durust karne ki koshsih kare'nge. Is hidayat ke liye Allah se dua karte hue is mazmoon ko khatam karne ki ijaazat chaahta hu'n. Allah hamaara aur aap sabka haami o naasir ho. وما علينا الا البلاغ

Faqat,

Dua'o'n Ka Taalib

Muhammad Rahmatullah Khan

Al Khobar, Saudi Arabia

13th April 2007 - 15th Rabi ul Awwal 1428h

Maslak e Ahle Hadees Ki Imtiyazi Khoobiya'n

- ✓ Is maslak mein etedaal ka ek husn hai.
- ✓ Yaha'n be-daagh aur be-lachak tauheed hai.
- ✓ Yaha'n Zaabta e hayaat uswa e Rasool ﷺ hai.
- ✓ Yaha'n Sahaba Ikram ﷺ aur Auliya e Deen ﷺ ki bohot izzat o ta'azeem hai.
- ✓ Yaha'n saheeh hadees ko aimma ﷺ ke qaul par tarjeeh dene ka zoq bhi hai aur fuqaha ikram ﷺ ki behtareen kawisho'n ka eteraaf bhi.
- ✓ Yaha'n ahkaam e shariyat ki pariwee bhi lazim hai aur nafs ko paak karne ka shughal bhi.

Name of the book: *Talaash e Haq Ka Safar*

Author of the Book: *Muhammad Rahmatullah Khan*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Lughaat (latest edition)*).

If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful. For more books in Roman, please click the link below.

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Dua-go,

Rehan Syed Barey

6th Dhul Qaida 1439 - 19th July 2018

Ar Riyadh, Saudi Arabia
